WORLD CALL

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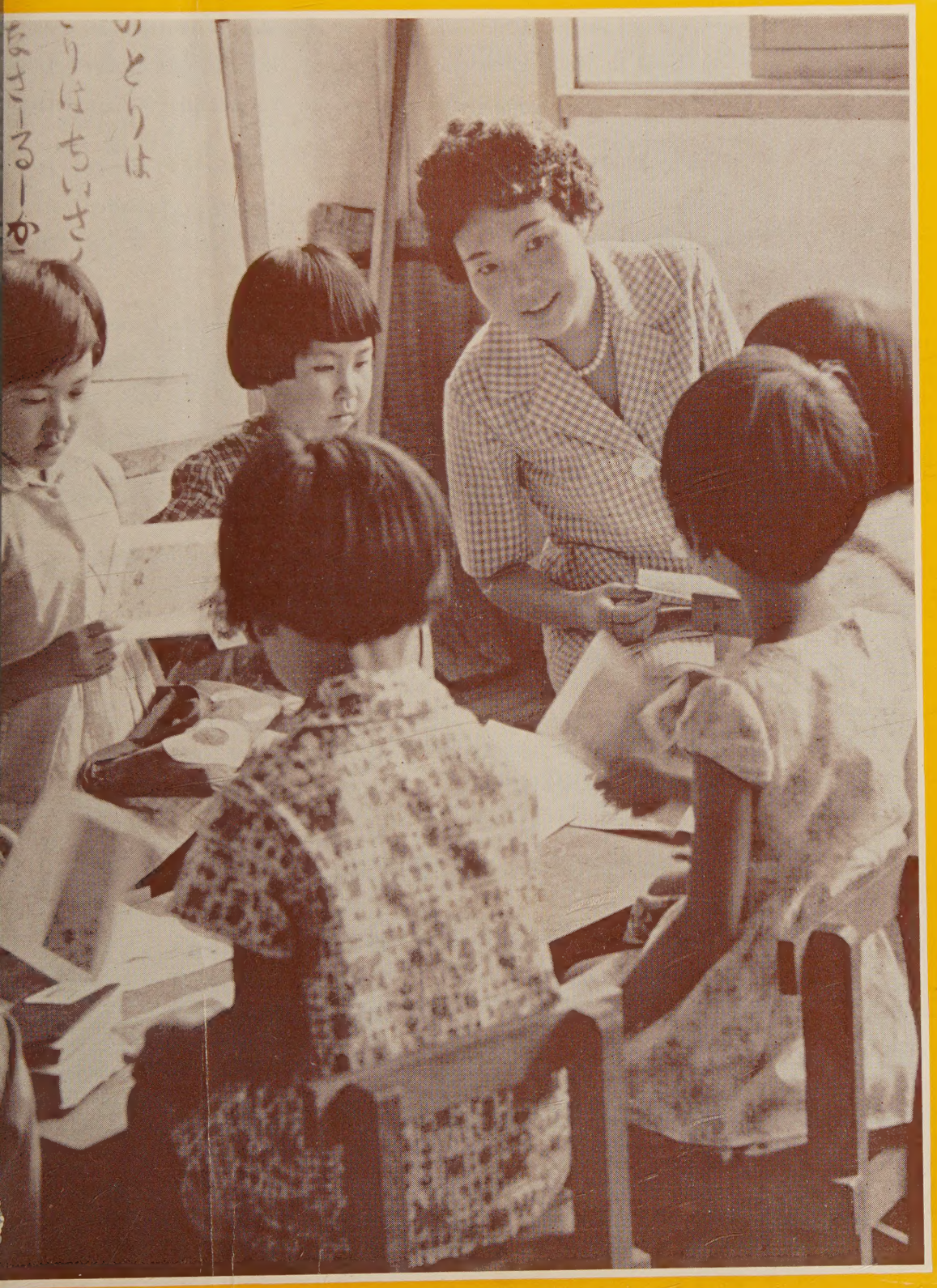

For All Children
Agnes Snyder

★

Good Tidings In Jamaica
Rhodes Thompson, Jr.

★

The Church And Change
Harold L. Lunger

★

JUNE 1961

★

Price 25 Cents

June, 1961

Vol. 43 No. 6

WORLD CALL

International Magazine of Disciples of Christ

The Cover

International Christian University in Japan celebrates its eleventh anniversary on June 15. The cover photo is of a Sunday school class in the church on the campus. Students teach in the school which averages 150 in attendance and is made up of children from campus families and the surrounding neighborhood. So many students have volunteered as teachers that three are assigned to each class. Disciples of Christ cooperate in the university through The United Christian Missionary Society.

Hidden Answers

1. What did Dr. Hoskins say about the contribution of Disciples to unity?
2. What does *Isaiah* 52:7 have to do with the church in Jamaica?
3. What is the BABS program?
4. What honor came to Sergio García?
5. Who is often called a "chore-boy"?
6. What are some changes in church life in recent years noted by Dr. Lunger?
7. What does Miss Nelson say about the adoption of an older child?
8. Who participated in the Project—Evangelism program?
9. Who died recently in the Philippines?
10. What was the emphasis at the Madras Conference recalled in an editorial?
11. Who recently honored WORLD CALL?
12. What are some deeper issues of the church-state battle noted by Mr. Hunter?
13. How can a church member become more world-minded while staying at home?

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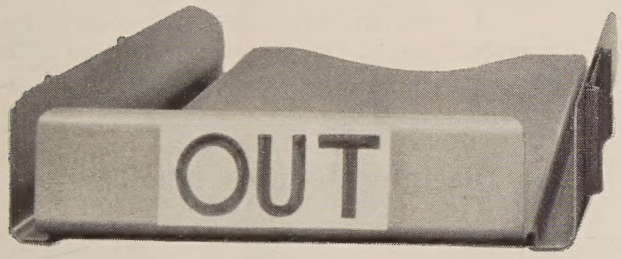

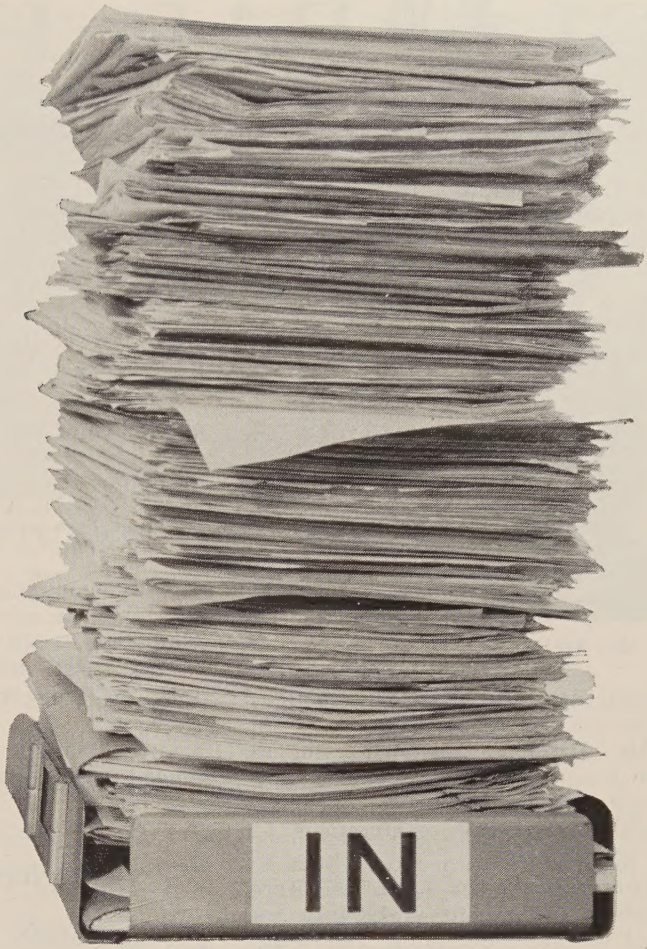

The 2,266 letters and application forms above represent new savings accounts established with Church Extension during 1960 by churches and individuals throughout the Brotherhood.

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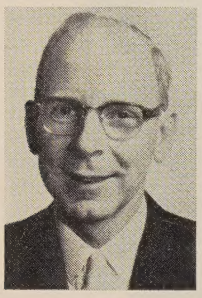
WORLD CALL

GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Oregon Pastor Named Rural Minister of Year

DUFUR, ORE.—Harry V. Atkins, minister of the Dufur Christian Church for the past twelve years, has been named national Rural Minister of the Year among Disciples of Christ.



Mr. Atkins

In announcing the award, the Disciples' Home and State Missions Planning Council reported that the citation will be given next fall during the annual Assembly of the International Convention in Kansas City, Mo.

Mr. Atkins was nominated for national recognition by the Oregon Christian Missionary Society. He has served town and country congregations for twenty-two years.

Oregon Christian Churches' Rural Minister of the Year in 1960, he was cited for his "outstanding and worthwhile contribution toward the betterment of rural life."

Although his parish covers both sprawling ranch lands and backwoods mountain farms, Mr. Atkins is a frequent visitor in his parishioners' homes. He continually stresses the importance of "person-to-person" evangelism. He is active in community and interdenominational affairs as well as in the work of his own church.

Mr. and Mrs. Atkins have three children—Philip, a student minister; Harriett, a Christian education student in Northwest Christian College, Eugene, Ore.; and David, a music major at the University of Oregon in Eugene.

Foundation Presents Gift To Puerto Rican Seminary

RIO PIEDRAS, PUERTO RICO.—A gift of $25,000 was recently presented to the Evangelical Seminary here by the Kresge Foundation of Detroit, Mich.

Receiving the check was Thomas J. Liggett, president of the union seminary and minister of the Christian Churches (Disciples of Christ). Dr. Liggett was a missionary in Argentina in behalf of The United Christian Missionary Society before taking the presidency of the seminary in 1957.

The gift will aid in construction of a new dormitory for men on the campus. An additional $50,000 has already been raised by the six mission boards cooperating in the seminary.

President Hails Churches For Refugee Resettlement

NEW YORK. (RNS).—President Kennedy recently gave strong support here to church groups which, through their involvement in refugee resettlement and immigration, have long called for a liberalization of United States' immigration laws.

"Our immigration programs must be free from any taint of racism and discrimination," said the President in a message to the annual meeting of the American Immigration and Citizenship Conference.

The conference comprises non-profit, non-political groups which believe "in the need for a humanitarian, non-discriminatory immigration policy in keeping with the best traditions of the United States." Thirty-two of the 67 member organizations listed as "active" are religious or church-affiliated.

Four to Preach at Kansas City Assembly

INDIANAPOLIS.—Four ministers of the Christian Churches (Disciples of Christ) have been asked to deliver sermons in morning sessions of the Assembly of the International Convention of Christian Churches, Sept. 29-Oct. 4 in Kansas City.

They are Walter F. MacGowan, pastor of First Christian Church in Oklahoma City, Okla.; Harry B. Adams, associate professor of pastoral theology in the Divinity School of Yale University; Gilford E. Olmsted, minister of First Christian Church in San Bernardino, Calif.;

Services Held for Disciple Missions Leader

E. K. HIGDON, a former missionary and missions leader of Disciples of Christ, died on April 15 in a hospital in Manila, the Philippines. He was 73 years old.

Services were held on April 16 at the Protestant chapel of the University of the Philippines in Quezon City.

A few days before his death, Dr. Higdon completed an eighteen-month tenure as dean of the School of Theology of Silliman University, an interdenominational institution at Dumaguete, the Philippines.

Dr. Higdon had been active throughout his life in interdenominational missions as well as the world work of his own communion. He was widely known and recognized for developing an effective selection and training plan for missionary personnel.

In 1955 Dr. Higdon retired from the staff of The United Christian Missionary Society after thirty-eight years of service. Since that time he had completed three post-retirement assignments.

Dr. Higdon first went to the Philippines in 1917 as a Disciple missionary. In 1932 he took up duties with the American Bible Society in the islands and also served for a time as executive secretary of the National Christian Council in the Philippines before returning to the U. S. in 1937. For two years he was executive secretary of the Foreign Missions Conference of North America. In 1939 he was called to the United Society, first for ten years as secretary of Oriental missions, and from 1949 on as the secretary of missionary selection and training.

Dr. Higdon is survived by his wife, Idella; two daughters, Mrs. Gerald R. McDaniel of Indianapolis and Mrs. John L. Ferguson of Saginaw, Mich.; three sisters; and four brothers.

Dr. Higdon is seen in a March photo.
—Photo by Pugh

and George C. Stuart, minister of Central Woodward Christian Church, Detroit, Mich.

In making the first announcement of speakers for the Assembly, W. A. Welsh, chairman of the committee on program and arrangements and pastor of East Dallas Christian Church, Dallas, Tex., said preaching will have a predominant role in the program.

Collegians Fined for Sit-ins in Mississippi

JACKSON, MISS. (RNS).—In a segregated courthouse here, nine Negro students of Tougaloo (Miss.) Southern Christian College were fined $100 each and given suspended thirty-day jail sentences for staging a sit-in demonstration in a Jackson public library.

As the trial was getting under way police, aided by two German Shepherd dogs, routed more than 100 Negroes who had gathered outside the court in protest. It was reported that several of the Negroes were struck by police clubs and at least one person was bitten by a dog.

The students were sentenced under a 1960 state law making it a misdemeanor for anyone to refuse to leave a public place when ordered to do so by police. Tougaloo College, which they attend, is an institution of the Christian Churches (Disciples of Christ) and the Congregational-Christian Churches.

Judge James L. Spencer said the youths were guilty under the law because their conduct, while orderly, could have broken the peace.

In the first sit-in ever held in Mississippi, the students had entered the library to read or do research. When police told them to visit the nearby "colored library" instead, they remained at work and were placed under arrest.

FBI Official Lauds Loyalty of Ministers

CINCINNATI, OHIO.—"The impression among many Americans that the Protestant denominations, in particular, have been subjected to alarming infiltration and influence by Communists" has been called "a patent falsehood" by Chief Inspector William C. Sullivan of the Federal Bureau of Investigation.

The FBI official recently addressed some 1,000 ministers at a meeting sponsored by the U. S. Citizens' Committee of Cincinnati.

Declaring that the Communist Party in the U. S. A. has not achieved "any substantial success in exerting domination or influence over America's clergymen or religious institutions on a national level," Mr. Sullivan said: "There can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation and the fact that they have been among the most consistent and vigorous opponents of communism."

"America is greatly indebted to its clergy," he continued, "for the outstanding leadership and service it has always exhibited."

Shown in the photo above are some of the honored guests at the recent program held for law enforcement officials at Yakima Indian Christian Mission. Holding the plaque is Mrs. Julia Mann Hill, a former resident of the Mission home. Two officers in right rear are members of the Log Church, mission congregation.

Yakima Honors Law Enforcement Officials

LAW enforcement friends of the Yakima Indian Christian Mission, White Swan, Wash., were honored recently at the home missions center of Disciples of Christ.

The Christian Men's Fellowship of the church at the center set aside a fellowship dinner to honor the Yakima tribal law and order department. All of the law enforcement officials and their families were guests.

Approximately 250 persons attended the dinner. Present as guests of the church were police, game wardens, Federal investigators, jailers, clerks and judges.

High point of the program was the presentation of the 1960 Achievement Award from the Yakima Indian Christian Mission. The award was symbolized in a plaque dedicated to the law and order department, recognizing its officials for outstanding service. Christians of the Indian community especially were encouraged to support good law enforcement in their own community.

William G. Clark, social work director of the Mission, reports that a new plaque is to be presented each year to a group or individual on the reservation for outstanding service to the Indian community. Clifton L. Peightal is pastor of the Indian church.

Church-related Colleges Can Provide "Plus Factors"

INDIANAPOLIS.—Church-related colleges can provide "plus factors" in higher education that tax-supported schools do not or can not provide.

The "extras" church-related institutions can give were listed here in March for the Board of Higher Education of Disciples of Christ.

Willard M. Wickizer, executive chairman of the division of church life and work of The United Christian Missionary Society, said the church's institutions should set their own objectives "and not just ape the tax-supported schools."

He addressed the opening session of the three-day meeting of the Board of Higher Education.

Declaring that teaching has become a secondary concern with most great state educational institutions, Dr. Wickizer called on church colleges to "major in teaching."

"Church-related colleges can be avowedly Christian," he told the board.

Religion does not need to be "soft-pedaled" in schools operated by the church, he stressed.

The church college has an obligation to add the "plus element" to American education, Dr. Wickizer said.

German Bishop Hails "Ecumenical Encounters"

HANNOVER, GERMANY. (RNS).—One of the most hopeful signs in the present dark world situation is that Christians from countries everywhere can still meet together, Bishop Hanns Lilje of Hannover, chairman of the United Evangeli-

Kennedy Home for Aging Reviews Progress

Mrs. Beauford A. Norris of Indianapolis was re-elected chairman of the board of directors of the Kennedy Memorial Christian Home of Martinsville, Ind., at the semi-annual meeting on April 18. She is shown discussing an extension of the carport at the home with W. Dean Mason, left, administrator of the home, and Governor Matthew E. Welsh, right, active member of the board. The operating budget for 1961-62 of $141,944 was adopted. Dr. Mason reported that there were 64 residents in the home with seven additional ones to enter within the next several weeks. The home, one of eleven homes for the aging under the direction of the National Benevolent Association of the Christian Churches, now has a total of 24 full-time staff members.

cal Lutheran Church in Germany, declared here recently.

He spoke at a reception given by the Lutheran Church of Hannover for twenty leaders of Anglican, Protestant and Eastern Orthodox churches from European and Near East countries who were on a tour of Germany.

"Such ecumenical encounters as this," Bishop Lilje declared, "are essentially strengthening the forces of peace, understanding and reconciliation in the world."

Lutherans Oppose Federal Funds for Church Schools

WASHINGTON, D. C.—The Lutheran Church-Missouri Synod, a Protestant body which operates 1,307 parochial elementary and high schools in North America, with an enrollment of 157,911 students, has told Congress that no direct tax aid in the form of grants or loans should be voted for private church-related schools.

The denomination's Board of Parish Education said, "By resisting the temptation to request or accept state or federal aid for its educational program, the church will give continued support to the policy of separation of church and state and will retain its freedom of action in education."

Hits "Loose Accusations" Against Protestant Churches

FORT WORTH, TEX.—In an address at the seventy-fourth annual Texas Convention of Christian Churches, James L. Christensen, minister of First Christian Church in San Angelo, decried the "loose accusations" made by some people concerning Communists among clergymen leading to "witch-hunting and unholy suspicions."

"We become leery," he said, "and cast doubts upon the National Council of Churches because of the vitriolic poison of a few self-appointed crusaders who have disreputable characters and who are unable to hold a job, who get rich by slanderous fear and smear campaigns, and who brand everything and everyone that doesn't see things the way they do as Communistic."

"How gullible can we of the church and America be? We are playing right into the hands of the Communists and are selling Christ down the river. The Communists want nothing more than for the church to be weak, insipid, and fighting within itself."

Mr. Christensen asserted that to be effective the church "needs a cooperative organ to prick collectively the world's conscience. It is high time that we kept faith with those who keep alive the roots of our democracy and cast our suspicions upon the rabble-rousers."

Russian Church Seeks World Council Membership

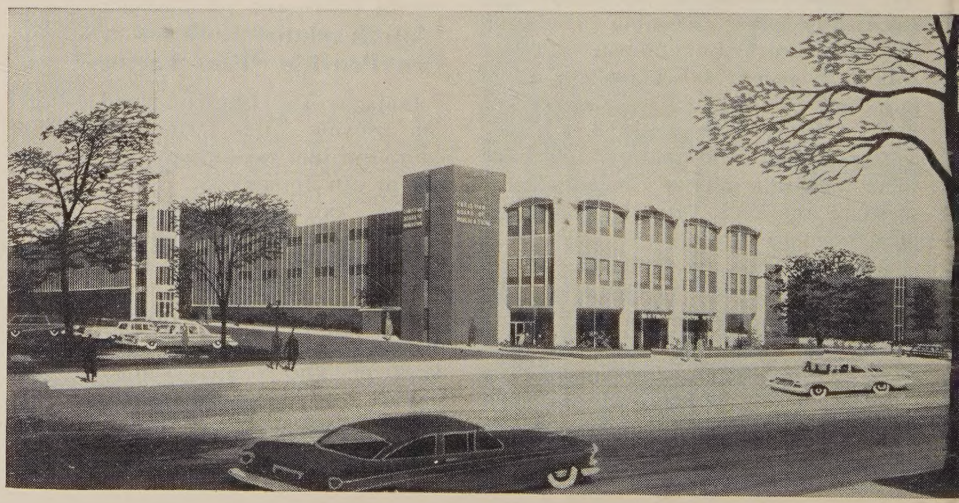
BUCK HILL FALLS, PA.—A surprise announcement of the application of the Holy Synod of the Russian Orthodox Church for membership in the World Council of Churches and plans for the Council's coming Third Assembly were the main topics of discussion at a gathering of churchmen here in April.

About two hundred delegates and observers were present for the annual meeting of the U. S. Conference for the World Council of Churches. The thirty U. S. member churches of the WCC were invited to send their Third Assembly delegates to the session. The Assembly is slated for New Delhi, India, Nov. 18-Dec. 6.

Franklin Clark Fry of New York, chairman of the Central Committee of the WCC, told the participants that the application of the Russian Church answers an invitation made with the full knowledge and to the general approval of the charter members of the Council in 1948. He said that there were expressions of disappointment that the Russian Church, embracing millions of Christians, was not present for the First

Publishing House Plans $3.4-million Expansion

At right is the architect's sketch of the new building being erected by the Christian Board of Publication, St. Louis, Mo., the official publishing house of the Christian Churches (Disciples of Christ). A bookstore will occupy the ground floor across the 110-foot front. Administrative offices for the Christian Board and other organizations, including the National Benevolent Association, will be located on the floors above. Shown at the left is the 115-foot bell tower. The building program, at Jefferson and Pine streets, will cost $3.4 million.



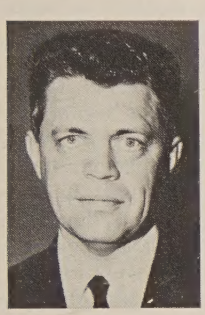
Assembly of the Council in Amsterdam. He said that "eighty-five places were reserved for Orthodox, hopefully including the Russians."

"Nothing has occurred in the Russian church to make it less acceptable as a member in 1961 than it was in 1948," he said. "A reversal in the World Council's position would reflect an alteration in our outlook on ecumenicity."

The WCC's associate general secretary charged with responsibility for international affairs, O. Frederick Nolde, welcomed the Russian church's move to affiliate with the Council, stressing that "while the problems may be tough, the stakes are high" for all Christians concerned with unity and peace.

International Convention Names Executive Assistant

INDIANAPOLIS.—Howard E. Dentler, minister of Central Christian Church in Jacksonville, Fla., will join the staff of the International Convention of Christian Churches (Disciples of Christ) on July 1 as assistant to the executive secretary.



Mr. Dentler

His appointment was announced by Gaines M. Cook, executive secretary of the Convention, which has its headquarters here.

Before he entered seminary in 1954 to prepare for the ministry, Mr. Dentler was manager of a hotel and motel for six years. He also has experience in banking and bookkeeping.

He has been minister of the Jacksonville congregation since 1957.

Mr. Dentler's duties as assistant to the executive secretary will include business management and development of resources for support.

He will represent the Convention in all relationships in cities where the annual assemblies are held, including supervision of local committees and arrangements with auditoriums, hotels and service organizations.

He also will serve as registrar for the Convention assemblies and will be responsible for enlisting attendance.

Mr. Dentler is a graduate of Stetson University in Deland, Fla., and The College of the Bible, Lexington, Ky. He served in a pastorate in Kentucky before taking the Jacksonville pulpit. He and his wife have four children.

Special Days

June 4 Children's Day

June 18 Achievement Day

Disciples to Rebuild Historic Church

The historic Brush Run Church near Bethany, W. Va., built 150 years ago under the leadership of Alexander Campbell, early leader of Disciples of Christ, is seen at the right in an artist's sketch. This year a replica of the church will be built on the original site using some of the first timbers.

Pension Fund Praised For Investment Policies

INDIANAPOLIS.—A noted investment counselor has commended the Pension Fund of the Christian Churches (Disciples of Christ) for its investment policies.

Paul L. Howell of New York City pointed out in a visit here that the Pension Fund's procedures have consistently earned up to 25 per cent more on investments than is earned by similar church pensioning systems.

Mr. Howell was present at the regular quarterly meeting of the trustees of the Pension Fund on March 23.

Discussion centered around the Pension Fund's program of stock investments and mortgage loans. As of this past Dec. 31, the $35,784,267 assets of the Pension Fund were invested as follows: 6 per cent in cash and government bonds; 9.5 per cent in corporate bonds; 11.2 per cent in common stocks; 72.8 in first mortgages on improved real estate; and 5 per cent in other assets.

Cuban Refugees Eager For Jobs, Not Charity

INDIANAPOLIS.—Cuban refugees are more eager to have jobs than to have charity, says Miss Ella L. Williams, who recently spent ten weeks working with the refugees in the vicinity of Miami, Fla.

Back here at her desk as coordinator of relief and rehabilitation for The United Christian Missionary Society, she pointed out that the majority of the refugees are professional persons.

"Out of the first 73,000 people registered, only 11 per cent were unskilled," she said. At first, some of the wealthy escaped with some of their possessions, but most got away with only a few dollars and the clothes on their backs.

Protestant churches have been called upon for a major role in helping to

Associated Church Press Cites WORLD CALL

AN Award of Merit for notable achievement was presented to WORLD CALL at the annual meeting of the Associated Church Press, held in Chicago, April 12-14. The ACP represents 161 Protestant and Orthodox publications in the United States and Canada with a total circulation of 17 million.

WORLD CALL received one of eight top awards "for notable achievement in Christian journalism, effective layout and excellence of content in keeping with the stated purposes of the publication."

Judging for the ACP awards was done in cooperation with the School of Journalism of the University of Missouri and William H. Taft, associate professor of journalism.

The judges felt that the eight periodicals receiving the Award of Merit best fulfilled their stated purposes. Several issues of the publications were studied.

A special award for achievement in the presentation of news and opinion went to *The Christian,* Disciple weekly journal published in St. Louis. The ACP named James M. Flanagan, associate editor of the periodical, as a vice-president. George W. Buckner, editor and chief of staff of WORLD CALL, was elected as an honorary member of the press organization. He retires on June 30.

resettle the refugees. In recent weeks, however, the U. S. government officially has assumed a larger share in this work.

National Council Receives Freedoms Foundation Award

NEW YORK.—For "pointing up the differences between Christianity and communism" the National Council of Churches recently received the George Washington Honor Medal of the Freedoms Foundation.

Sharing the award was the American Broadcasting Company for the network radio program, "Christianity and Communism." The program, moderated by Quincy Howe, is produced in the series, "Pilgrimage," in cooperation with the Broadcasting and Film Commission of the National Council of Churches.

Accepting the award for the NCC, Roy G. Ross, a minister of Disciples of Christ and the National Council's general secretary, declared in a special message: "It is particularly gratifying to know that the Council's efforts to contrast the errors of communism with the eternal truths of Christianity have received such an appreciative response."

"Ever since its founding," he said, "the National Council has affirmed and reaffirmed the unalterable opposition of the churches to communism, and their loyalty to the freedoms that the churches themselves have helped establish and struggled to defend."

The award cited the radio program as "an outstanding achievement in helping to bring about a better understanding of the American way of life."

Okinawan Church Adopts Constitution

NAHA, OKINAWA.—A new constitution, patterned after that of the United Church of Christ in Japan, was adopted here on March 23 at the meeting of the General Assembly of the United Church of Christ of Okinawa.

At the sessions it was reported that the United Church—to which Disciples of Christ are related through The United Christian Missionary Society—has a total of 1,399 members. A budget of $62,992 was accepted. The Assembly also voted to consider the addition of two new churches, which would bring the total to twenty-two.

Disciple Campus Workers Get Danforth Foundation Grants

INDIANAPOLIS.—Two campus ministers of the Christian Churches (Disciples of Christ) have received grants from the Danforth Foundation for advanced study.

They are James A. Farrar, director of religious activities for Texas Christian University, Fort Worth, and Robert L. Lemon, chaplain of Bethany (W. Va.) College.

Also three Disciple ministerial students have been named 1961-62 winners of fellowships from the Rockefeller Theological Fund. They are William C. Fielder, University of Texas (Yale); Ronald E. Ohl, Amherst College and the *Accademia* of Rome (Union Seminary of New York); and David E. Price of Luther College (Yale). A total of fifteen Disciples have received Rockefeller grants since the inception of the program in 1954.

German Youth Perform "Repentance Action"

BERLIN. (RNS).—Two groups of young Christian volunteers from West Berlin and West Germany left here for Holland and France, respectively, under the "Token of Repentance Action" sponsored by the Evangelical Church in Germany.

Under the Repentance program, now in its third year, young volunteers work abroad as an expression of contrition for the suffering caused by the Nazis before and during World War II.

Beneath the Spire

HOWARD ANDERSON has been pastor of First Christian Church at Bloomington, Ind., since 1945 . . . president of Monroe County Public Welfare Board, also serves on Mayor's Commission on Urban Renewal and Bloomington Commission of Human Relations . . . born in Indianapolis in 1909, he and his wife, Margaret, have two children, Richard and Judith, both married . . . previous ministries were at Laketon, Ind., and Speedway Church, Indianapolis . . . holds A.B. and honorary D.D. degree from Butler University, B.D. from Christian Theological Seminary . . . former president Alumni Association of C.T.S.

Dr. Anderson

* * *

ALICE (MRS. PERRY EPLER) GRESHAM, "First Lady" of Disciples of Christ, is wife of president of International Convention of Christian Churches and Bethany College, Bethany, W. Va. . . . called "Aleece" by husband and friends, she was born in Pittsburgh of British parents, studied at University of Pittsburgh and Pittsburgh Musical Institute . . . married to late Clyde E. Cowan, coal industrialist, who gave auditorium to Otterbein College . . . Greshams met in England, 1952, were married May 6, 1953, at her country home, "Merrigate," near Greensburg, Pa. . . . she lectures often to women's clubs, church and civic groups, has traveled widely abroad . . . enjoys cooking; her handsomely appointed tables and unusual cuisine are a legend at Pendleton Heights . . . active in Presidents' Wives Section, Association American Colleges, and National League American Pen Women . . . daughter Nancy, wife of Robert Sandercox, director admissions, alumni relations at Bethany College . . . granddaughter is Alison Grace.

Mrs. Gresham

* * *

WAYNE D. OVERHOLSER, 54, author of western novels, and his wife, Evaleth, teach young adults in church school of First Christian Church, Boulder, Colo. . . . Disciple since 12, has been deacon, chairman building fund . . . born at Pomeroy, Wash., studied year at Albany (Ore.) College, graduated from Monmouth (Ore.) Normal, earned Bachelor's degree from U. of Oregon, had graduate study U. of Montana, U. of Southern California . . . taught school at Tillamook and Bend, Ore., 19 years . . . father of three sons, has one grandchild . . . became full-time writer 1945, resident Boulder since 1948 . . . author 47 books, mostly western novels; has sold about 400 short stories, novelettes . . . two books (*Star in the Dust, Cast a Long Shadow*) made into movies . . . uses own name on some novels; also uses pseudonyms, including Joseph Wayne, Lee Leighton, John S. Daniels, and Dan Stevens.

Mr. Overholser

—BELL RINGER

WORLD CALL

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Christians Together

THE brief news item in the May issue of WORLD CALL on the stated policy of The United Christian Missionary Society to carry on its world work in cooperation with other communions whenever possible was of high importance. This does not mean there is to be a break with past policy. The Society has long seen the need for cooperation and has pioneered in efforts to carry on Christian work as the work of one church. The statement does mean that this is to become more of a planned approach. It is, on the part of the Society's trustees and administration, an affirmation of purpose. This, they say, is what we intend to do. *We intend to work together.*

This principle by which Christians work together is in keeping with the best traditions of the Disciples of Christ. It also affords the basis for the only sound approach to a program of Christian service in the rapidly changing world of which we are a part. Of equal importance is the fact that nationals in the younger churches around the world are committed to the united Christian approach and are impatient with whatever seems to stand in the way. These are the leaders who hold the key to any future contribution the Christian religion may make to the life of their people.

THIS concern for unity on the part of Christian leaders among the younger churches is a matter of deep conviction. They have long sensed the weakness and the futility of a divided Christian witness in areas where the church represents so small a part of the social, cultural and spiritual forces at work. Some of the most urgent calls for a united church in the past half century have come from "younger churchmen" such as the late Bishop Azariah of Dornakal in India. For many delegates to the Edinburgh Conference on Faith and Order in 1937, the most memorable moments of the meetings came with the Bishop of Dornakal's impassioned indictment of sectarianism, especially as seen on mission fields. Deeply moved, he cried out in dramatic climax: *"I hope one day to see one church in India."*

This great world Christian did not live to see his deeply held hope fulfilled. In the following year, however, he took part in the historic Madras Conference on the World Mission of the Church. There for the first time in a world church gathering delegates from the younger churches outnumbered those who came from the older churches of the West.

IT was these delegates from so-called mission lands, far more than those from Europe and America, who made Madras stand out for all time for its emphasis on the evil of division and the urgent necessity for a united church. These representatives of the younger churches drew up and presented to the conference a statement on Christian unity and cooperation that has as great a force today as when they wrote it in 1938. In summary, they said something like the following:

They said that "the divisions of Christendom were seen in their worst light on the mission field." Here "Disunion is both a stumbling block to the faithful and a mockery to those without."

They reported that all "gave expression to the passionate longing that exists in all countries for visible union. . . . They are aware of the fact of spiritual unity; they record great thankfulness for . . . cooperation and understanding . . . but . . . *this is not enough.*"

Their deepest concern was for "visible and organic union." Proposals for such union "have been put forward in many parts of the world."

IN facing these proposals, said these earnest delegates, *"We are thus often torn between loyalty to our mother churches and loyalty to our ideal of union. We, therefore, appeal with all the fervour we possess, to the missionary societies and boards and the responsible authorities of the older churches, to take this matter seriously to heart . . . to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and lead us to the path of union—the union for which our Lord prayed, through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ."*

We have far to go to realize the purposes so nobly expressed by these earnest men and women. But we have come far since these words were written. The action of the United Society will help us on the way.

Our world needs the witness to the gospel of God's love that Jesus brought. But a divided, sectarian witness will not do. Christians must speak together. They must speak with one voice out of one heart.

India and the Refugee Problem

INDIA is a country in which the government and people have faced a serious refugee problem and have achieved a remarkable degree of success in working toward its solution. When colonial India became independent in 1947 it was divided into two states. India, where Hindus and Sikhs were in the vast majority, was the larger of these. Pakistan, where Moslems made up most of the population, was the other state. Mahatma Gandhi and his associate, Mr. Nehru, wanted India to be one. They abhorred the idea of states divided according to religion. Many Moslems agreed with them. But their judgment did not prevail. The two states started their independent careers on a basis of separation according to religions.

The partition of British India was accompanied by bloody riots and loss of life. There began then a vast interchange of population. Nine million Hindus fled from Pakistan to India and probably ten million Moslems left India for Pakistan.

THE Indian government now states that after eleven years of working at the task and at a cost of 771 million dollars, most of the refugees from Pakistan have been resettled in various parts of India. The number remaining in refugee camps is small by way of comparison. Pakistan also has made rapid progress in facing its refugee problem since President Mohammed Ayub Khan took over its government in October, 1958.

India's achievement in finding homes, land and work for these unfortunate millions instead of leaving them in refugee camps is very great. The new state faced many other problems and its resources were limited. And its successes are not those of a dictatorship but of a country determined to hold to democratic processes. Nehru and India deserve the congratulations of people everywhere on what they have done and on the way in which they did it.

India now hopes to find homes and work for the remaining refugees by putting into cultivation some 84,000 acres of jungle land on the borders of Orissa and Madhya Pradesh. Here is an example of how wastelands can be made productive when there is enough of intelligence and good will to apply modern scientific knowledge to solving human problems.

PROGRESS like this could be made in the Middle East where far fewer refugees are involved than in India. President Eisenhower's special representative, Eric Johnston, headed a study of the use of water for irrigation and power in Palestine a few years ago. He recommended a cooperative approach to the use of the Jordan River which would provide means to a livelihood for substantial numbers of Arab refugees. Funds needed for the first project would have been available. They were never called for because it was objected that the project would benefit the Israeli on the west side of the Jordan as well as the Arabs on the east. Here is a single step toward a solution of the Middle East problem which needs to be taken. It should not be abandoned. Within the United Nations we should work to see that good sense and good will have a chance to play their part in meeting these urgent human needs.

Images of Prejudice

A NEWSPAPER man who visited Puerto Rico recently has made sound comment on the tendency of many of us to think in patterns of prejudice. Dan Berger in an *Indianapolis Times* column told of criticisms he received after telling of some good things he found in Puerto Rico. One critic knew the reporter could not be right because a sister Myrtle lives in New York, knows all about Puerto Ricans, and thinks they are horrible. Mr. Berger did not find this to be true. But he despairs of changing sister Myrtle's views. He found people on the island pretty much like people elsewhere—Hoosiers for instance. They were just people, neither especially "nice" or "nasty" as a group.

Too many of us are like sister Myrtle. We have our pattern or image of people who differ from us. All Puerto Ricans or Italians or Negroes or southern "hill billies" or Jews or Catholics or Protestants are seen in the image we devise for them. They are all "like that." But the fact is that they are not all "like that." They vary as do people in all groups. We can make no greater mistake than to try to dispose of them so neatly according to our own prejudices. By so doing we deceive ourselves.

MR. Berger points out the obvious fact that, because Chicago has had such an influx of migrants from the rural South, serious problems of adjustment have arisen. And so, many Chicagoans tend to think of all "hill billies" and Negroes as "knife-wielding, non-working, violent, anti-social good-for-nothings." As a matter of fact the image is wrong. Rather—

". . . the great majority of Southern migrants work steadily, support their families in poor slum housing, stay off relief and out of trouble; . . ."

That is the true picture.

And with New York's 650,000 Puerto Ricans, the situation is far different from that imagined by sister Myrtle. "The wonder is," says Mr. Berger, "that somehow, in wretched slums, most of New York's Puerto Ricans support their families, stay off relief, send money home, stay out of trouble and don't commit crime. The American dream is still coming true."

The most serious problem we face in America and in the world is that of living together—living and getting along with people different from ourselves. In trying to work out that problem we cannot afford to nourish prejudice. We must throw away inherited or acquired false and unfair images of others. We must see the real person back of the image.

For All Children—

The Teachers Speak

By AGNES SNYDER

—RNS Photo

WE speak for all children;
For those who falteringly stumble
Along the way—
Lagging, ever lagging behind the footsteps
Of their swifter brothers;

—UNICEF Photo

And for those swifter ones—
Restless, curious, leaping ahead,
Anticipating our words, our very thoughts;
And for those we call average—
Who learn what we would have them learn,
Untroubled by their mediocrity,
Amiable, docile to our voice;
We speak for all of them.

WE take all children by the hand;
The toil-stained hands of children
Of the farm lands—
Who come to us at nine, the chickens fed,
The milking done;
And the soft rosy hands of girls—
Straight from the arms of mothers at suburban doors
Waving good-byes to their darlings
Walking demurely down the tree-lined streets;

"We speak for all the children of all the nations, all the lands, knowing well that in their common human core is more of likeness than of difference."

A Teacher Speaks

THE moving poem on these pages was written by Miss Agnes Snyder, a noted educator of Wilmington, Delaware. It is reprinted by permission of the Association for Childhood Education International, 3615 Wisconsin Avenue, N. W., Washington 16, D. C. It appeared in *Childhood Education,* October, 1958, Volume 35, Number 2. WORLD CALL reprints this poem in connection with the annual observance among Disciples of Christ of Children's Day on June 4. This day is used by many Christian Churches in lifting up the support of causes in Unified Promotion.

And the grimy hands of children of the slums
Feverishly moving as they furtively eye
The well-brushed suits, the polished shoes,
The well-filled book packs
Of their neighbors;
We take the hands of all of these.

WE try to understand all children;
Those quiet ones who forever sit
Pale and withdrawn, who will not play with others,
Who never speak unless you speak to them
And then with but a feeble "yes" or "no"—
More often, "no";
And those who greet you gaily and tell you
All they know—and more—
Of what happened down the street,
The fun, the grief, the latest joke;
And those whose ordered lives
Reflect the order of their homes—
Courteous, disciplined, serene,
Neither forward nor backward;
And yet sometimes we wonder
What might be seething underneath.
We try to understand them all.

WE care for all children,
Children whom the unknowing
Call the handicapped;
Children whose sightless eyes
May never know
The green of summer grass,
The rose of sunset;
For those whose twisted bodies
Will never run, or jump, or leap
In childish ecstasy;
For those whose muted lips
May never speak the feeling
That stifled swells within their hearts;
We care for all of them.

WE speak for all the children
Of all the nations, all the lands,
Knowing well that in their common human core
Is more of likeness than of difference;
Knowing too that only as we reach that common core
In children
Will men, the world over,
Reach it in each other.
Bright children, slow children,
Black, red, yellow, white,
Privileged children and deprived,
Separate them—one from another—
Segregate them—never!
It is in their young togetherness
Before distrust gives place to fear,
And fear to hate
Wherein alone lies hope
Of that togetherness in man
Which spells the fullness of his destiny.
We speak for all children—
The teachers speak.

"It is in their young togetherness, before distrust gives place to fear, and fear to hate, wherein alone lies hope. . . ."

—RNS Photo

William Schleiffarth, right, of Brookfield, Missouri, and Bevis Byfield, Jamaican pastor, call on two girls in the Jamaican hills who are doing the family wash. The ministers seek to interest the young women in the New Bethel Church, which Mr. Byfield is serving and which Mr. Schleiffarth aided as an evangelist for a short time.

—Photo by J. S. Whitmer

Good Tidings in Jamaica

Witness of Island Christians Inspires Visiting American Evangelist

By RHODES THOMPSON, Jr.*

HOW beautiful it is upon the mountains of Jamaica! Two trips there, the first in the summer of 1955 for a work camp and the second this past January for two weeks of evangelistic work, enable me to make this statement with deep feeling.

On the second Sunday of January, I was drinking in the breath-taking beauty of the island as I hiked with a small party of Christian friends to the Fairy Hill Christian Church in northeastern Jamaica. We had driven our cars as far as they could go, then parked them in order to hike the final two miles up the mountain to the church.

As the service began my heart was strangely warmed and stirred by the call to worship from *Isaiah* 52:7: "How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation; who says to Zion: 'Your God reigns'!" I shall never read those words again without being thrilled by the memory of hearing them in such a setting.

Scripture Stimulated Thinking

As I reflected upon these inspiring words of Scripture in the days that followed, they stimulated me to think of the deeper dimensions of beauty which I was even then experiencing in the evangelistic work in Jamaica and provided me with a scriptural "picture frame" in which to share my experiences upon returning home.

How beautiful upon the mountains of Jamaica are the feet of those who bring good tidings!

What a joy it was to work with Basil Metz, the minister of the Mannings Hill Christian Church! Our friendship began in work camp in 1955. Since then, Mr. Metz completed his training at Union Theological Seminary in Kingston and served several small churches on the north shore of the island before assuming his present charge last summer. What a splendid young minister he is!

How I rejoiced in his Christian faith, his warm rapport with his people, his sense of humor, and his pastoral and preaching skills! How humbling it was to learn of his salary, in itself an indication of sacrificial commitment to his work.

Communicated in Common Language

During evangelistic visitation, how I marveled at his ability to communicate the good news to people in terms of their own experience. One day as we talked to a woman washing her clothes in a mountain brook, he used the opportunity to talk to her about the water of life which refreshes and cleanses the soul. In these homely terms he challenged her to make her decision for Jesus Christ. The beauty of the mountains of Jamaica is pale by comparison with the beauty of lives such as those of Basil Metz and others like him who, in bringing good tidings of our Saviour, are leaving their footprints upon the mountains of Jamaica.

How beautiful upon the mountains of Jamaica are the lives of those who have been transformed by these good tidings!

Dedicated Christian laymen and women are making their quiet and effective witness through the churches of Disciples of Christ there. Let us tell of only one among many persons—

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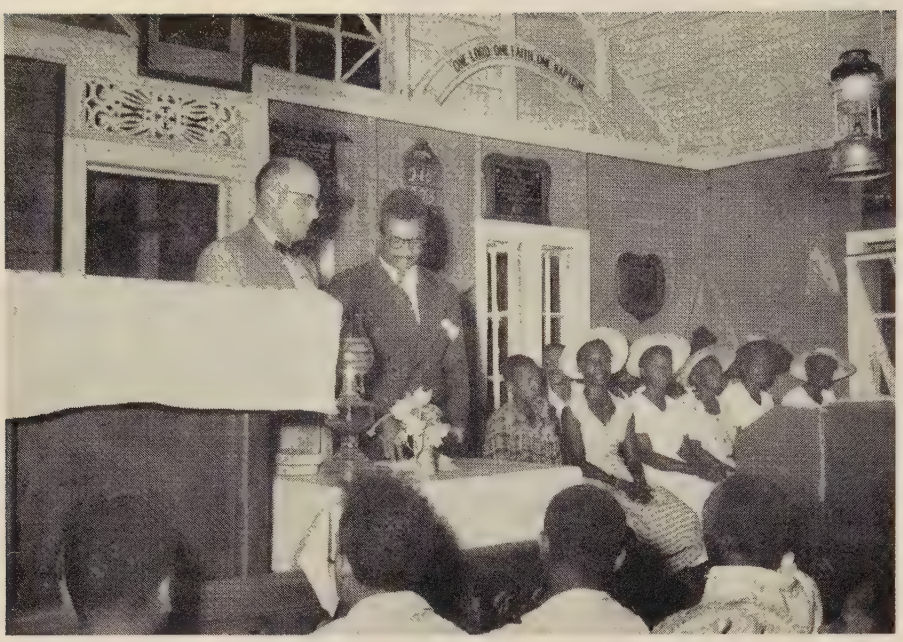
* Mr. Thompson, minister of First Christian Church in Daytona Beach, Florida, served for two weeks early this year as a visiting evangelist working especially with the Mannings Hill Christian Church in Jamaica.



Visiting American evangelist Benton Hanan of Lawrence, Kansas, standing at left, is introduced by Cyril Morris, Jamaican pastor, at worship services held in the Mt. Vernon Church. The small frame church was crowded for the special services. The evangelistic program to aid the Jamaican churches was under the auspices of the departments of evangelism and of Latin America of The United Christian Missionary Society. American Disciple churches contributed their pastors' services.

—Photos by J. S. Whitmer

One of my partners in calling was Mrs. Ambrosine Silbourne. On several occasions, together we called on prospective members who lived in Mannings Hill and in little homes scattered up and down the surrounding mountainsides. How eloquent she was in sharing her faith with others! How effective her words were as I witnessed the decisions of some to whom she had talked!

As one woman told us about medicine which she had recently taken, "Sister Ambro" seized the opportunity to tell how Jesus Christ could provide "medicine for your heart." Again, standing on a steep mountain trail, she told another how Jesus Christ could be "your horse to ride upon." Yes, in Jamaica, too, men and women are discovering in their personal experience that Jesus Christ is sufficient to meet all their needs. How very beautiful it is to see their lives which bear a testimony to His transforming grace.

Many Make Right Decisions

How beautiful upon the mountains are the decisions of those who are for the first time accepting these good tidings!

One of the serious problems in Jamaica is the problem of concubinage. Although many sociological and economic factors aid and abet this practice, it is nevertheless destructive of much of the best that God intends for the life of individuals and families. In such a situation, the church is witnessing for the sanctity of marriage and the significance of Christian homes.

A number of those upon whom we called were living in concubinage. It was interesting to me that the challenge which our callers directed to them was not the challenge of breaking with these patterns of life, but rather the challenge of accepting Jesus Christ; for to do the latter is at the same time to correct the former. In response, how thrilling it was to see some of these make their decisions for Christ, thus initiating the process of establishing sound and Christian family relationships.

Again, how inspiring it was to challenge erstwhile Christians, the "backslidden," to begin anew their Christian life—and to see them do it. Whether in our land or in any land, there is the same joy on the faces and in the lives of those who make that good confession and thereby enter into the Christian life. How very beautiful are those decisions!

Finally, how beautiful upon the mountains of Jamaica are the continuing opportunities American Christians have to be partners in obedience to Jesus Christ with the Jamaican brethren.

Although the ultimate goal of the missionary enterprise is self-support, Disciples must face the fact that for many years to come, their assistance will be needed

Mr. Byfield and Mr. Schleiffarth call on a member of the New Bethel Church, at right. Mr. Byfield, a recent graduate of Union Seminary in Kingston, is typical of the many young and effective pastors Jamaica is developing.

C. W. Hautzenrader, visiting American pastor of St. Paul, Minnesota, right, and an elder of the Castleton Church call on two women of a family to invite them to services.

in many lands. Jamaica is such a land, for the work there is principally among the masses of people living in the rural areas. Many of them are poverty stricken, barely eking out an existence for themselves and their families. However, Disciples must regard the situation in Jamaica not as a heavy burden but as a golden opportunity to work in partnership with the Jamaican brethren in Christ. What splendid co-workers are there to help bear the cross of love and service in that island! They will not fail us; American Disciples must not fail them. How wonderful it is to have a share with them in the exciting work which God is calling the churches to do in Jamaica.

However, the visitor cannot fully enclose the story of his experiences in Jamaica in the scriptural "picture frame" of beauty, for side-by-side with beauty lie some disturbing challenges to American Christians.

The Scriptures provide us with other moldings in which the story can be framed. Here is one of them, from *Mark* 13:10: "The gospel must first be preached to all nations."

As someone has observed, this verse points up the necessity, the priority and the universality of the world mission of the church.

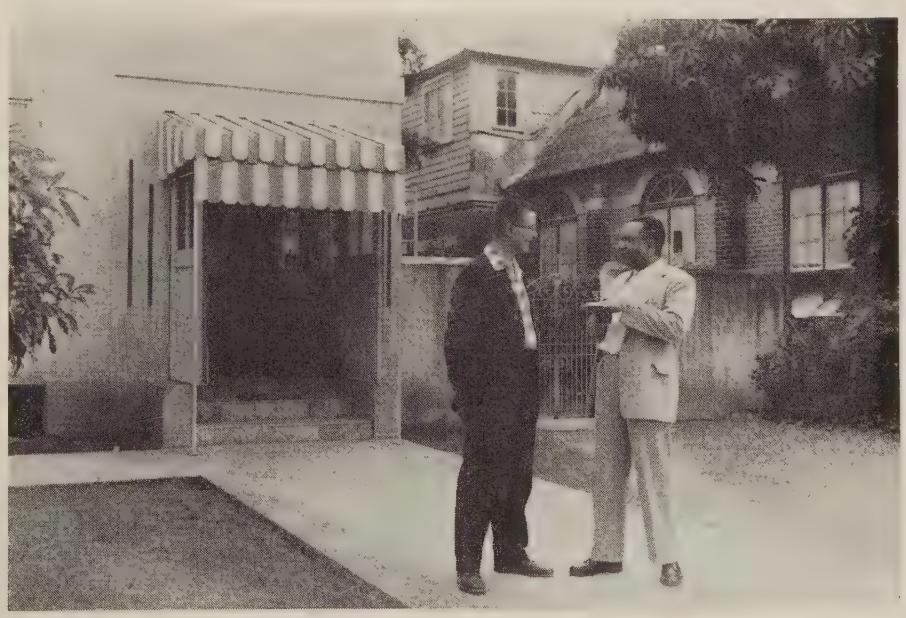
The utter urgency of this task was vividly underscored for me on my trip home. Returning by way of Puerto Rico, I had my first jet flight experience between San Juan and Miami. Although long impressed by the fact that modern transportation and communications have turned our world into a veritable neighborhood, how disturbingly that truth was brought home to me by my personal experience on that jet flight!

What Kind of Neighbors?

That our world is a neighborhood is beyond question; but the question remains as to what kind of neighbors we shall have living in it with us. Would one prefer to have a Christian or a pagan living next door on Elm Street, U.S.A.? That question is answered in the asking. But today Jamaica, Africa, India and Japan are next door—and we must answer the same question relative to those lands. Ours is the opportunity of introducing men to Jesus Christ and his transforming power. I returned with a deepened and intensified concern that the church must be awakened to the necessity, the priority and the universality of our world mission for Jesus Christ.

Another scriptural "picture-frame" is this: "Truly, I perceive that God shows no partiality, but that in every nation anyone who fears him and does what is right is acceptable to him." These words of Peter from *Acts* 10:35, following hard upon his experience on the rooftop at Joppa, emphasize anew the urgency of Christian brotherhood. Ninety per cent of the people in Jamaica are Negro, a symbolic reminder of the fact that on a world scale white people are in the minority.

In Jamaica the American failures in race relations are emblazoned in newspaper headlines. It is clear that we no longer have to set foot outside of the community in which we live to have an effect upon good will and understanding among men across the earth.



Rhodes Thompson, Jr., of Daytona Beach, Florida, left, confers with Herbert Shirley, administrative secretary of the Disciples of Christ in Jamaica. Mr. Thompson, author of the article on pages 13-15, served with the Mannings Hill Christian Church as a visiting evangelist. Mr. Shirley, son of a beloved Jamaican pastor, was himself a local church minister before assuming his position as administrator for the nearly 5,000 Disciples of Christ and their thirty churches and twelve preaching points.

—Photos by J. S. Whitmer

ABOVE—In this photo, left to right, are Diane Peterson of Massachusetts; Sue Forbes, North Carolina; Bill Norris, Arizona; Jane Morgan, Ohio; Gary Holliday of Oregon; Nancy Gray of Pennsylvania; and Don Wimmer, Virginia. This photo and the others on this page and the page following were taken by the author at the International Christian Youth Fellowship Commission meeting.

Teens Lead in

Young People Take Ov
Project as Teens Gro
Good Reading as a K

TEXT and PHOTO

FROM its beginning, the "Books Are Bridges" reading program has been a project of the teenagers. At a meeting of the International Christian Youth Fellowship Commission, young people asked that the program be inaugurated. Their enthusiasm and ingenuity have contributed to the steady growth BABS has made during its four years.

. . . Teens are the reading promoters in states and districts.

. . . They help make each new reading list by suggesting titles and reviewing books.

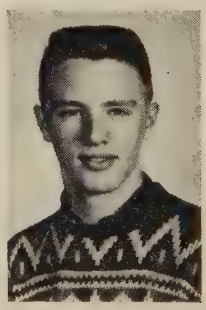
. . . They suggest new ways of motivating reading.

. . . They pioneer ways of using "Books Are Bridges" reading in high school assignments.

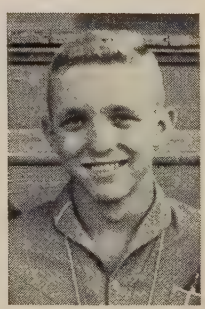
. . . Most important of all, teen-

*Miss Smoot, director of youth work in the department of world outreach education of The United Christian Missionary Society, is coordinator for the "Books Are Bridges" program.

ABOVE—In this photo above of youth who are promoting "Books Are Bridges" in states and provinces are, left to right, Dixie Atkinson, Utah; Tom Fort, Idaho; Joyce Basey, Colorado; Ruby Hines, Texas; Dick Spring, New York; and Donna Kingbury, Ontario. Most of these teens are currently the official reading "coordinators" for their areas.



RIGHT—Shown in the individual portraits at right are six more reading leaders of Disciple youth. From the left, *top row*, are Harriet Eaker, Texas; Barbara Moore, Tennessee; and Jim Smith, Kansas. Left to right, *second row*, are Sue McDevitt, Florida; Don Morgan, Michigan; and Sue Allen, Oregon. State reading coordinators not in pictures are Carolyn Eddy, Arkansas; Jim Simmerman, Colorado; Warren Copeland, Illinois; and Connie Trast, Pennsylvania.



Book Program

he "Books Are Bridges" n Their Appreciation of o Christian Citizenship

by MARETA SMOOT*

ABOVE—Youth reading leaders shown in the photo above, from the left, are Steve Brown, Arkansas; Dawn Wright, Illinois; Stan Shields, Oklahoma; Linda Smith, Texas; Irven Pope, Alabama; Diane Weaver, South Carolina; Ed Cole, Washington; and Nancy Shealey, Georgia. These teens help promote "Books Are Bridges."

agers witness through words and actions to the value they find in good reading.

- After reading *The Ugly American,* a Missouri girl said as she was leaving on a tour abroad: "I will try to represent truly my country and my church."
- *On reading* High Is the Wall, *an Oregon girl wrote: "After reading this book I would think twice about the religion of my chosen life companion."*
- An Idaho boy finds that he needs solid thinking, such as is found in recommended books, to face people who are committed to emotional religion.
- *After reading of the prayer life of great men, one youth fellowship began coming together for prayer at 7:40 o'clock one morning each week. A car pool took the young people to high school.*

BELOW—Left to right are Tom Llewellyn, West Virginia; Desmond Walker, Jamaica; Betty Lou Kanipe, Kentucky; Don Mosley, Missouri; Michael Monford, Florida; Dawn Wright, Illinois; Nick Keaton, California, North; and Bill Hendricks, Nebraska. Teens called for the BABS program at International CYF Commission.

BELOW—In this photo below, also taken at the recent meetings of the International CYF Commission, are, from the left, Ron Cuppy, Iowa; Sharon Green, Minnesota; Butch Barnes, Iowa; Palmer J. McCarter, Jr., New Mexico; Cliff Crafton, Missouri; and Joe Hampson, Montana. These teen reading leaders help make each new reading list by suggesting titles and reviewing books to help other youth.

BELOW—Shown here seated around the table at Commission meeting, comparing notes on current books of interest to Disciple teen-agers, are, from the left, Ken Arnold, Virginia; Bill Neher, Indiana; Faye Marshall, Nova Scotia; Vicki Taylor, Wyoming; and Wilma Mosley, Mississippi. The author notes that these young people "witness through words and actions to the value they find in good reading."

Adoption Calls For Adjustment

By NORMA MAE NELSON*

And he took a child, and put him in the midst of them; and taking him in his arms, he said to them, "Whoever receives one such child in my name receives me; and whoever receives me, receives not me but him who sent me." Mark 9:36-37

THIS admonition of Jesus should certainly be part of the thinking of anyone connected with the placement of a child in an adoptive home. Some of the practices of the "Black Market" and "Grey Market" deny this. The "Black Market" is more concerned with the transfer of funds. Those involved in the "Grey Market" feel they are concerned with the best interests of all. But they fail to take into account the hazards involved.

According to 1955 estimates, approximately 93,000 petitions for adoptions were filed in the courts of this land. How many of these were for the placement of children born out of wedlock? The estimate is 57 per cent.

29 Per Cent Placed by Agencies

An estimated 29 per cent were placed by agencies and the remaining placed independently. From 1945 to 1957 there was an increase in the number of adoptions by unrelated persons. The statistics showed the increase to be from about 28,000 to about 47,000.

Adoption practices are not new but date back to the Egyptians, Babylonians, Assyrians, Greeks and Romans. Our laws are based on the Roman law. Every state has statutes covering the placement of children in adoptive homes. These laws vary and can cause confusion among applicants. Therefore it is advisable for an application to be made with a licensed agency within the applicant's state of residence.

The usual procedure is an initial interview, follow-up studies through references and home studies, placement of a child in a home, supervision of the home for a specified time, and then the final decree. All of this planning must be child-centered. It is not a process of simply placing a child in a desirable home but finding the right home for the child in need.

Some agencies initiate the procedure by using group interviews. Here prospective adoptive couples meet to learn the responsibilities that would be theirs if a child were to be placed in their homes. As a result of these sessions some couples find they are not qualified or do not feel they desire to follow through. Following these meetings interviews for the couples who still desire to be considered are arranged. There is, of course, a lapse of time that seems unbearable when following the procedures required in an agency placement. However, when considered in terms of the lifetime of the child involved and the family itself, this time is short indeed. A couple mature enough to be considered as possible adoptive parents will appreciate and understand this time element.

Lapse Comes at End of Studies

Another time lapse which seems longest comes when all studies are completed. This is the time necessary for evaluating available homes to find the one best suited for the child. Certainly the physical features are considered but also the less tangible intellectual and emotional potentials must be evaluated. Oftentimes Couple A, whose application was on file first, will feel an agency is discriminating when a child is placed in the home of couple B first. Later, when a child is placed in their home, Couple A realizes that the child placed in the home of Couple B would not have fitted into their home as well as the child actually placed with them.

Many factors are involved in the adjustments that must be made in the adoptive home such as the ages of the child and prospective parents, and the length of marriage. If the wife is accustomed to working away from her home, the routine around the home and the addition of a child may be a problem unless she takes a breathing space between the cessation of her employment and the arrival of the child. The routine suddenly shifts from an adult-centered plan to a child-centered existence. But, according to foster parents, this change is easier than they had thought possible. About the only problem relatives present is their affectionate "smothering."

Adjustments Must Be Made

To the casual observer it would seem that the greatest adjustment would have to be made by the mother since she is with the child all day. But it was a wise father who said that he suddenly became aware, after a problem had arisen, that the need for adjustment in his home was his responsibility as well as his wife's. The older the child is when placed, the greater are the problems, but greater also are the satisfactions in making a home for one who would have remained homeless but for the love of the adoptive family. It takes a great deal of love and mutual desire to succeed as adoptive parents.

Here the church certainly can assume its role. The adoptive family needs to feel the warmth and understanding that can only come through Christian love. They need to know that there is a place to which they can turn if a problem becomes too large to handle. The minister's wise counseling and guidance can help this new family understand the complexities of creating a home for a child and planning solidly for his future.

*Miss Nelson is a caseworker at the Child Saving Institute, a regional home of the National Benevolent Association in Omaha, Nebraska.

Your Church—

Making Unity A Vital Issue

By DONALD F. MOREY*

CHRISTIAN unity is making headlines, but the local church slumbers on. The exercise in heroics which we term "building the program of the church," frequently turns out to be an extension of the compulsion to fill the calendar.

The unhappy result is a church which, like the ancient serpent grasping its own tail, consumes its vital energies in keeping its own circle unbroken. There is a proliferation of activities in the churches with little attention paid to where they lead or how they duplicate unnecessarily the functions of other congregations in the same neighborhoods.

The Park Avenue Christian Church in New York City recently attempted to face this problem through a retreat held by the elders and deacons of the congregation. The subject was "Christian Unity: Are We Practicing What We Preach?" This occasion was a bold attempt to face the issues involved in seeking to obey our Lord's prayer for his disciples "that they may all be one."

Unity Seen as Present-day Fact

Fred Hoskins, co-president of the recently formed United Church of Christ, was present to remind us that unity is a present-day fact! His presence served to recall to Disciples the need to bring to full focus the commitment they have. In other words, we need to start "doing the Word."

During the course of the retreat, Dr. Hoskins emphasized that if we earnestly desire the "renewal" of the church, then we must follow the guidance of the Spirit as he leads the church. Through their long experience, Dr. Hoskins emphasized, in the Council on Christian Unity and through representation in the United Church's commissions to write a constitution and a statement of faith, the Disciples have made an enduring contribution to the cause of unity.

During the course of the day, the retreat group discovered that the Disciple experience in Japan and the Philippines as related by two missionary members of the congregation, A. M. Warner and Norwood Tye, already indicated a fund of history in unity among us which should renew our faith and provide the initiative necessary to exercise our leadership in this country.

In discussions of The Nature of the Ministry, The Sacraments, The Creeds of Christendom, and The Degree of Freedom within Unity, it was realized that an understanding of one's position is necessary and that this is all to the good, for it results in a deepened faith. Few who participated in this meeting will forget the spirit of the discussions.

What then, are the implications for the local church? First of all, we need to realize that nearly forty per cent of the members in Disciple churches come from other traditions. This is a starting point. We already have this pool of experience and understanding to draw upon. Small discussion groups can discover much in these diverse traditions that is valid and precious in the life of the individual Christian. Such explicit recognition can deepen the sentiment for unity.

Most important is the method of approach to this subject. It must not be in terms of what churches give up, but rather what of spiritual insight they can share with other groups. Christian unity cannot be built upon negations. It is in our affirmations that we find the strength of authentic Christianity.

The youth of the church have enormous contributions to make. This can be accomplished by meetings across denominational lines. "Youth to youth" discussions need to be initiated, assuming as a method for these meetings, the positions of church groups and traditions, drawing up exploratory statements, facing frankly the problems in belief and practice. This is like the old army "dry run," only, as one youth remarked, "It isn't very dry—quite exciting." Youth groups can come to agreement on these issues rather quickly, not because, as some suppose, they give up or compromise beliefs, but because they sense where genuine Christian emphases need to be dominant and where non-essentials should not block progress.

May Use Laymen's Task Force

Another effective way in which interest in unity can be stimulated is through the use of a laymen's task force. This, although it need not be highly organized, can be composed of four or five of the most interested members of the congregation who will study and "search out the land." They will keep before the congregation the meaning of contemporary events on the frontiers of Christian unity, and remind Disciples that this is where they belong.

Near the cities, large or small, of our country, are councils of churches. These organizations, springing from the consent of the local congregations, remind us that before the formation of the Federal Council of Churches in December of 1908 in Philadelphia by sixteen denominations, there was not a single coun-

Disciples of Christ Should Be Reminded that They Belong on The Frontiers of Unity if They Are to Be True to Their Mission

* Mr. Morey is the minister of Christian education at Park Avenue Christian Church, New York City.

cil of any kind in the United States. Now leaders are available to speak, some on Pentecost and others on the occasion of Reformation Day observances, or still other worthy occasions. These leaders can bring home the pervasive spirit of unity which already exists and has led dramatically to Christian action around the world.

One hazard we live with is the fact that cooperative Christianity is so visible today, so much a part of the church landscape, we tend to take it for granted. In an impressive number of congregations, however, many of the members themselves are involved in council work or professionally occupied in some form of cooperative church planning. A dinner sponsored for such persons where this vast area of work is reviewed can do much to develop a climate where people recognize the substantial foundations for unity already laid.

Such leaders make excellent resource leaders for adult classes, and this is Bible study in its most necessary form. The quest for oneness presupposes a willingness to follow Christ's will for his church as revealed in his Word.

"Rubbing Against Denominations"

Let us awaken to the fact that the local church is rubbing against other denominations every day of the week. The churches in America face the same problems in ministering effectively to a changing, fragmented and frequently deteriorating community. Here is an opportunity for functional organizations, for boards of Christian education, for social action groups and world relation departments to see their tasks in terms which include the purposes and problems similar groups face in other denominations. Unity begins right here—in the recognition that the world will not believe in the One Lord of our witness unless we believe in him strongly enough to seek his will in the practical areas of Christian work which cut across denominational lines.

The quest for unity is not a struggle for more cooperation, for this is a half-way house, an amiable compromise on the road to unity. Our mission calls for a oneness that is grounded in the light of the gospel.

From such a search can emerge the healing truth which Calvin suggests so forcefully in his commentary on Hebrews: "For to what end did Christ come except to collect us all into one body from that dispersion in which we are now wandering? Therefore the nearer His coming, the more we ought to labor that the scattered may be assembled and united together, that there may be one fold and one shepherd."

WE must face the ecumenical task on the "local level" where Christians are one whether they like it or not, or whether they want to do anything about it or not. . . . Ecumenism must be realized on the local level, where the realities of life, work and death are the order of each day and where God is at work as Spirit "reconciling the world unto himself . . . entrusting his ministry of reconciliation unto us" who bear the name of God's own son, Jesus the Christ.

—D. T. NILES (*India*)

SHALL aid-to-education measures apply equally to public and private (parochial) schools? The present conflict over this issue in our Congress is related to, but in a sense obscures, some deeper issues. (1) Does our present public school system actually put forth a secular, anti-religious spirit? (2) Does tax relief or federal aid to churches and church institutions lead to government control of churches? (3) Is our American tradition one of "complete separation of church and state," or is it one of opposition to an established church? (4) Is the Roman Catholic Church using the parochial school issue as part of its drive toward a special privileged relationship with government in which it seeks *directly* and arbitrarily to control legislative, educational and moral life?

If, as Catholics and some Protestants aver, the public schools are in their teachings opposed to the Christian tradition, or if their educational philosophy is one which is indifferent to the values of the Jewish-Christian tradition, does this justify the support from public funds of a series of parochial schools designed to counteract this supposed shortcoming? One wonders. The function of our educational system is not evangelism or indoctrination. These are the responsibilities of the church and the home. If, indeed, the public schools are antithetical to religious faith, then perhaps we need to change our public schools, not start a series of new sub-standard, highly divisive parochial school systems.

THE question of federal aid to churches, church schools and church-related institutions is an even more complicated issue. Here the real question is not whether such support violates a supposed "wall of separation" between church and state, but whether by accepting any support at all from the state, including tax exemption on church properties, the churches are selling their freedom to speak and act for a mess of financial pottage. The unwillingness of the churches of California a few years ago to speak out on the non-Communist affidavit issue for fear of losing their tax-exempt status illustrates the nature of our problem. It is perhaps time that we not only opposed Roman Catholic attempts to secure financial assistance from the government, but that we also reviewed our own commitments in this field.

The overall relation of church and state in the United States deserves our rethinking. All of us can agree that we do not want a state church. On the other hand, few of us would desire a nation in which religious faith had no relevance to or impact upon our government. Protestants are opposed to having the church as an institution align itself with individuals or parties in government. They are also opposed to the state using public money for the support of particular church groups or institutions, whether it be in the form of loans, grants, or other subsidies. But have we anything positive to say? Perhaps we should be grateful to the Catholics for raising the church school issue that we may rethink the whole important matter of church-state relations.

A Disciple Speaks For Mexican Youth

By COURTNEY SWANDER*

A FEW words were whispered—"Just a minute, Señor President; I am going to speak." With these words a Disciple youth representing the young people of Mexico began a speech that brought tears to the president's eyes.

The occasion was the one hundred and fiftieth anniversary of Mexican independence on September 15, 1960. The audience included dignitaries from fifty-two nations of the world. The place was the historic and sleepy little town of Dolores Hidalgo in central Mexico, where the first cries for freedom were uttered in the pre-dawn hours from the front steps of the parish church by the village priest, Miguel Hidalgo.

The eyes of all Mexico were turned on Dolores Hidalgo that night. Radio and television networks were carrying the events of the celebration to 33 million Mexicans. For the people of the town it was a rare privilege—to be able to see not only the president but all the foreign representatives. For the occasion they had repainted every house and store in the town in shades of white, pink, yellow, blue and green.

Ready to Ring Bell

President Alfredo Lopez Mateos was preparing to ring the freedom bell and begin the traditional "grito" or call for liberty, using the words of Hidalgo issued from the same spot in 1810.

It was then that Sergio García, a law student in the National University of Mexico and a member of the Christian church in Aguascalientes, called the president's attention quietly to the fact that there was yet more to the program. He began his speech with the words, "We, the youth of Mexico, are worthy of your trust."

During the course of the speech the president was visibly impressed, and those on the platform are witnesses to the tears that were brought to his eyes. For Sergio it was a signal honor to be selected from all the youth of Mexico to speak at the celebration, the biggest since the ceremonies in 1910. For Disciples of Christ it was definitely an honor to have one of their youth chosen for this speech. For Protestantism in Mexico it also was a distinction, that youth's representative should come from its ranks.

*Mr. Swander is a missionary in Mexico with The United Christian Missionary Society.

—Photo by Manuel Macazaga

Sergio García, right, a law student and a member of the Disciples of Christ in Mexico, receives congratulations from President Alfredo Lopez Mateos after his address.

At the conclusion of Sergio's speech he handed a lighted torch of liberty to President Lopez Mateos. The president in turn passed the torch on to a group from the National Youth Institute of Mexico who were waiting to begin an 800-mile marathon to the city of Chihuahua in northern Mexico. The line of march represented roughly the course taken by Hidalgo's army of Indians and Mexicans fighting for independence in 1810, Chihuahua being the city where Hidalgo was executed by the Spanish army.

Sergio is no beginner in public speaking. Growing up in Aguascalientes, he took part in the youth fellowship activities there and participated on debate teams at the local preparatory school. More recently he has represented the state of Aguascalientes in national debating contests and recently was runner-up at a national meet in Monterrey. It was there that he so impressed one of the judges that he not only was chosen for the independence day honor but was helped to find a post as a high school teacher in Mexico City to help meet his university expenses.

Sergio also preaches when there is an opportunity in his busy schedule. He was guest preacher for his home church in Aguascalientes for New Year's Eve services and helps with Salvation Army services and with the new Disciple congregation in Mexico City. With two more years to go in his law studies, Sergio is looking forward to a life of Christian witness and service to his church as a layman with a job to do.

Pastor and People Share a Ministry

By THOMAS WOOD*

THE church which achieves its purpose of relating God to a community of individuals is one in which pastor and people, working together, form a ministry. Sometimes we fail to share in such a ministry because of our inadequate "image" of a minister.

Each facet of his great task presents itself as being of prime importance to differing persons, so that, in the classic picture from a *Life* magazine of several years ago, a minister is a multi-bodied figure serving as pastor, prophet, fund-raiser, businessman and priest. A term which you may have heard applied to a minister (in derision) is "chore-boy"; but this is true only because we, as church members, have made him thus by asking too many personal favors.

At times we see a minister solely as the administrator of an institution. Certainly a good deal of his time is spent in the countless administrative details that arise in connection with a going concern such as a church. Property must be looked after; finances must be managed; public relations must be cared for; denominational programs must be administered; and dozens of letters of recommendation and counsel must be answered. Perhaps we have even mistaken his long sermonic labors in the study for administration!

Often, because we hold back in fulfilling our own responsibilities, we push our minister into becoming a dictator of church program. It does not take long for a man of ability to recognize that dictatorial methods save time. And we members like it—after all, if the preacher will do it, why should we? Such a driving minister inspires confidence and also a sense of security.

But alas! If we force our minister into this "image," we do ourselves an injustice. If we make him become so sufficient, we at the same time sacrifice something of our spiritual integrity and our growth—we become stale!

Somewhere between these two extremes—the minister as chore-boy and the minister as dictator—lies the ideal. This is the relationship, not of the served and the serving (in either direction!) but of co-servants together.

The minister before God is no different from the churchman with whom he serves. Our problem is to accept him in this light. While respecting him for his dedication we must not place him on a pedestal of perfection.

The congregation which thus sees its minister will find supreme joy in recognizing the members as co-workers. This is surely what the apostle meant when he said there was a variety of gifts, and that not all were called to be prophets and pastors.

Let's see how this relationship can work in the church. Consider the functional area of social action and community service. While on the one hand a minister can bring to the people and interpret for them the biblical imperatives for social justice, racial equality and temperance, the members of the congregation can on the other hand relate to the minister where trouble spots present themselves in the community.

Chances are that you, the member of a local union, know more about working conditions in your community that does your minister. You, Patrolman #237, are perhaps more familiar with juvenile offenders than is your minister. You, the real estate dealer, can probably speak more authoritatively about restrictive covenants in housing than can your minister. Your minister may be an expert in one of these areas; perhaps even two; or all three. But the fact remains that when the congregation and minister see their task together, they see further.

Consider the functional area of worship. Here, perhaps more than in any other area of concern, we lean on the minister, After all, through his seminary training, he has had course work in the psychology of worship, in hymnology and in preaching, and many other courses that prepare him to lead a congregation to the experience of standing in awe before God. As members, what can we offer here?

Certainly we can offer counsel to our minister concerning the specifics of our own local situation. Practical suggestions for public worship of the congregation and private devotions of the individual members will be invaluable. You, perhaps more than the minister, will know the desires and needs of your community and will be able to interpret them to your minister. Or, on the other hand, when you have learned from your minister and from your own study something of the basic meanings and purposes of worship, you can interpret to fellow-members the why and the wherefore of the worship life of the congregation. Again, it is a matter of minister and people, working together, to do a better job.

We are growing today in our understanding of the nature of the church and the ministry. The last five years has seen a flood of books on the subject. Each in its own way is lifting up the importance of the laity in the total life and work of the church. That is to say, we are growing in our conviction that the real life—the power and the authority—of the church lies in the membership of the church as a whole. Some wait on tables in order that others might preach (*Acts* 6). The important thing is that each *one* has a service, or ministry, to perform and that the life of the church requires such service together. It is only when we see ourselves, minister and congregation, as mutually responsible before God that we may truly call ourselves churchmen.

*Mr. Wood is executive director of ministerial services for The United Christian Missionary Society.

Donald F. West (left), executive secretary of the department of East Asia for The United Christian Missionary Society, welcomes a family into the membership of First Christian Church, Whittier, California. Dr. West served in Whittier for a week, taking part in an evangelistic emphasis at the church.

—Photos by Boergadine

Project—Evangelism

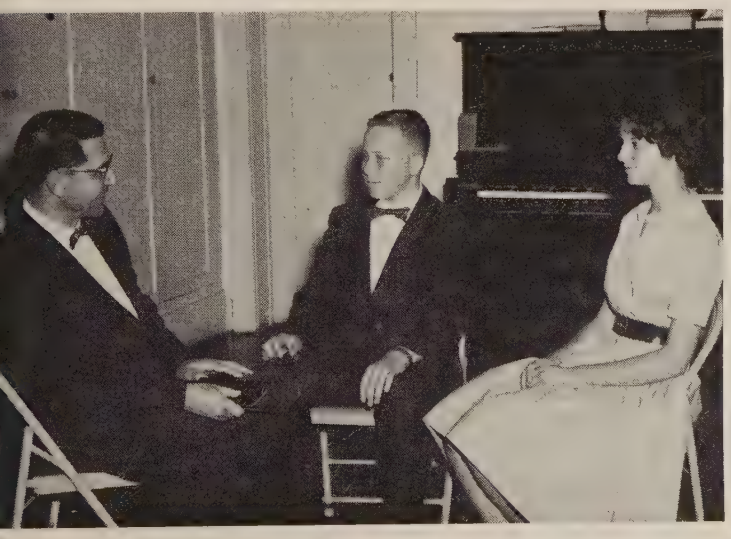
58 National Disciple Leaders Give Time in Service to Local Churches

As Disciples of Christ forge ahead in the new decade they are concerned with deepening the spiritual life of the local churches. Donald Salmon, executive secretary of the department of evangelism for The United Christian Missionary Society, has said, "There is no doubt in the mind of anyone that the success of the Decade of Decision depends upon the ability of each church to revitalize and expand its evangelistic witness."

To aid the churches in a renewed spiritual vitality and a revived evangelistic purpose the department of evangelism created a program for the first months of 1961. Suggested by A. Dale Fiers, the president of the United Society, it was developed as a venture of faith. From January 1 through Easter Sunday on April 2, national staff leaders were enlisted to give at least one week of their time to work with a local church on one of the primary tasks of the church—winning individuals to Christ.

The plan called for leaders to serve in evangelistic preaching, in visitation, and in whatever ways seemed to fit the needs of the church to which they went. All those who were involved in the program are serving

Dr. West discusses the responsibilities of church membership with two young people of the Whittier congregation.



The ministers talk over the week's work. From left, Dallas Gladson, Jerry P. Jones, Jim Laughrun and Dr. West.

in the various agencies linked with the International Convention of Christian Churches and on college and seminary faculties. Each staff member who would serve in the program would bear witness to the fact that the national leaders are concerned with this basic task of the church—evangelism. No plans were handed down as to methods to be used. Each staff member was to work with the minister and the church in the way which best suited the needs of the congregation.

Through *Project—Evangelism* it was hoped that at least four goals would be reached:

First, that each church would be stirred to a new commitment to its evangelistic witness;

Second, that the members of each congregation would get to know personally someone who has been chosen to serve an agency they are supporting;

Third, that the leaders of each congregation, ministerial and lay, would receive encouragement for the work they are doing; and

Fourth, that each local church would gain a new perspective of its relationship to other churches and the total Christian community witnessing throughout the world.

58 National Staff Leaders Took Part

In all, some fifty-eight national staff leaders took part in *Project—Evangelism.* The men served in various ways. They preached, visited, met with church school classes, took part in fireside evangelism groups, spoke at Kiwanis and Rotary Club meetings, introduced the Chain of Prayer, consulted with ministers and church school superintendents, and visited women's and men's fellowship groups. Churches of every type and size were included in the program.

Letters are now coming to the department of evangelism from all over the country. They tell of the encouragement brought to the churches by these staff members, of decisions made for Christ, of a renewed spirit of evangelistic vigor among church members.

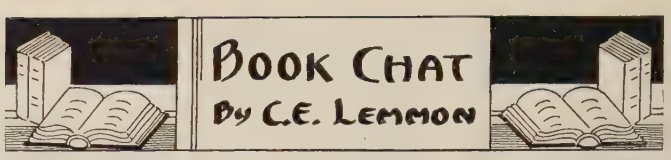
WORLD CALL was able to interview Donald West, executive secretary of the department of East Asia in the division of world mission of the United Society. Dr. West took part in *Project—Evangelism,* visiting and working with First Christian Church in Whittier, California. Dr. West felt that the time spent in Whittier was a most satisfying opportunity.

Too Little Time to Spend with Churches

"In the very nature of staff work," Dr. West said, "we usually spend too little time with the churches. We come for one or two speeches and then leave for another city. But here we had a full week in which to work with a church. In fact, I was there for two Sundays. This gave me time for an informal approach and the opportunity to talk with individuals."

As well as meeting with church members, Dr. West was able to take part in the regular weekly staff conference of the church. There they reviewed the way in which the work was going and studied the emphasis on missions for next year.

"I feel," Dr. West concluded, "that this was an especially valuable experience for me. I hope it was also of value to the church I served."



ROBERT McAfee Brown is becoming one of the leading interpreters of American Protestantism. He recently collaborated with Father Gustave Weigel in a fine book on the Protestant-Catholic dilemma in a work called *An American Dialogue.* He now has a new work called *The Spirit of Protestantism* in which his material is organized into three parts. First is the approach to Protestantism; second, the central affirmations of Protestantism; and third, the ongoing concerns of Protestantism. Dr. Brown does far more than state the various Protestant positions. He explains them and argues about them, and indicates the misuses as well as the uses of the Protestant concepts. It is not a paean of praise for Protestantism, but it does help to anchor the mind in the Protestant concerns. The book is well organized, well indexed, and thoroughly documented.

THE work called *The Four Gospels as One* is a careful and scholarly arrangement of selections from the four Gospels as a continuous narrative. David H. Yarn, Jr., selects the Scripture in the best time sequence that modern scholarship affords. The work has many cross references. The text is in the Authorized Version. It makes interesting reading for a layman and a convenient reference work for the minister or student.

THE author of *The Prophet from Nazareth,* Morton Scott Enslin, accepts much of the rather radical modern New Testament criticism but does not accept its main conclusion. While he does not believe that we can reconstruct the life of Jesus from the biblical record, he feels that we can have a clear picture of the main contentions of his teaching. Instead of believing that Jesus was misunderstood in his own day, he contends that the reason Jesus was crucified was because he was understood and because he did make clear the purpose of his ministry.

W. L. NORTHRIDGE writes on *Disorders of the Emotional and Spiritual Life.* He is a Methodist minister in Britain who has spent many years in a pastorate and has specialized in problems of the emotions. He has also lectured widely to ministerial groups. Each chapter deals with some emotional problem, such as depression, guilt, morbid doubt, fear of old age, anxiety and resentment. These chapters are both case studies and essays. The author does not deal with cases on a clinical level or with those needing psychiatric treatment but rather with the cases on a pastoral level.

EVELYN and Sylvanus Duvall are noted authorities in the field of marriage. They have written a number of constructive books. This time they contribute to and edit a book by composite authorities on *Sex Ways in Fact and Faith.* In this work, the various contributions deal with such problems as young marriages, mixed marriages, divorce and remarriage, illegitimacy, family limitation, and sex practices generally. The editors seem to feel that the church needs to face its own attitudes as well as the facts of sexual practices. The picture of sexual conduct in our American culture may not be

(*Continued on page* 43)

—RNS Photo

Labor strife of the 'thirties, and other social problems, brought many changes in church life, Dr. Lunger says.

The Church And Change

By HAROLD L. LUNGER*

EVERY church constantly faces two dangers—either of them fatal to the fulfillment of its ministry. One danger is to allow itself to be conformed to the world; a church which allows the community to dictate its message and determine the shape of its ministry ceases to be the church. The other and opposite danger is so to divorce itself from the changing human situation that its word and witness lose all relevance.

The gospel is indeed unchanging, but the church must constantly adapt its program to the contemporary scene. A hundred years ago James Russell Lowell declared:

> New occasions teach new duties;
> Time makes ancient good uncouth;
> They must upward still, and onward,
> Who would keep abreast of Truth.

New times call for new churches. A church dare not "attempt the Future's portal with the Past's blood-crusted key."

We may leave it to others to chart the future shape of the American church. Ours is the more modest task of looking at some of the changes that have taken place over the last approximately thirty years as the church has sought to minister to the changing community.

I

Some of these changes can best be seen in light of the growth and shifts in population. The population of the United States has risen from 123 million in 1930 to 176 million in 1960, or approximately two million a year. It is currently increasing at the rate of six persons per minute. Each month our population grows by the equivalent of another Dayton, Ohio, or Tampa, Florida.

This growth is largely concentrated in and around cities. In 1930 there were 93 cities in America with a population over 100,000; today there are 130. Then only 56 per cent of the population was urban; today 70 per cent is so classified.

During the same period the rural population has declined from 44 per cent to 30 per cent of the total. Despite the fact that the population has increased sixfold over the past 100 years, the number of persons living on the nation's farms is almost exactly the same today as at the time of the Civil War.

People are also on the move. One family in five changed its address during 1959. Of those who moved, one-third moved into another county or state.

In all this population movement, certain overall trends are evident. In addition to that from farm to city there has been an important movement from city to suburb and from eastern states westward to the mountain and Pacific states.

How have the churches responded to these population trends? For one thing, they have registered a marked membership gain. In 1930, 47 per cent of the population were members of church or synagogue; in 1960, more than 63 per cent were so recorded. The insecurities and tensions of the times doubtless help account for this increase, but much of it is due to more

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*Dr. Lunger is professor of Christian ethics in Brite College of the Bible, Texas Christian University, Fort Worth. It was thirty years ago in June that the author became minister of his first major church, the Wooster Avenue Church in Akron, Ohio.

—RNS Photo

During the past thirty years Americans have seen changes in the cities, with many Protestant communions forsaking the "inner city." Here a worker in a racially mixed urban area works with children in a cooperative church program.

effective methods of evangelism—chiefly personal evangelism, often organized on a denominational or interdenominational community-wide basis. Questions may be raised as to the depth of commitment of many on church rolls, but at least people are where the church can more readily reach them with its program of Christian nurture.

The typical congregation has increased in size from an average of 262 members in 1936 to 357 in 1959. These larger constituencies make possible the financing and manning of more adequate programs. More congregations have also been enabled to support multiple ministries.

Population Shifts Pose Problems

Population shifts, however, pose serious problems. With individuals moving so rapidly, churches have had to develop improved methods of discovering and enlisting new leaders to fill posts of responsibility vacated by those who have moved away.

The churches have responded, perhaps too swiftly, to shifts in population. They have shown a commendable eagerness to minister to those who move out to the suburbs. But in the process they often neglect the inner city, leaving this area to the Catholics and fundamentalist sects. Despite efforts to undergird the rural church, many rural churches are withering away as their members move to the city. Of new churches built in the period covered by a recent study, 63½ per cent were in the suburbs, 19 per cent in urban situations, and 17½ per cent in rural communities.

To church new communities, denominations have developed more adequate strategies and methods of launching and financing new congregations. City unions and joint boards have often been formed for this purpose. The denominations have also learned to work together in this enterprise, cooperating with developers to insure that suitable sites are set aside for churches, and making surveys to determine the denomination most fitted to minister to a given neighborhood or area. Some communions—Disciples included—have been somewhat slower in developing a national strategy to insure the adequate development of new churches in the rapidly growing areas of the West and Southwest.

This article, "The Church and Change," serves as an introduction to the new home missions study for cooperative Protestantism. The new study theme—"Churches for New Times"—will be explored in articles in *World Call*.

II

Other changes in the life and program of the church are related to changes in the outlook and problems of the people to whom the church must minister. Though they are crowded together as never before, people have perhaps never felt more alone. With greater mobility has come a feeling of rootlessness, of not belonging. The intensification of competition and the struggle to get ahead have led to new tensions and frustrations which have resulted in an increase in heart attacks and ulcers. All these trends are reflected in the marked increase in the signs of personal and family demoralization: alcoholism, mental illness, delinquency, and divorce. This last thirty years has also seen the emergence of the "organization man" and the "other-directed character" subject to manipulation by clever "hidden persuaders."

Intentionally or otherwise, many of the newer developments in the life of the church over the last third of a century enable it better to minister to this complex of personal problems. Many congregations have increased the range of their fellowship activities and developed more systematic methods of membership cultivation and oversight.

They have also given greater dignity and meaning to worship, thus helping men to feel their at-homeness in the cosmos and in the love of God. The older Akron-type of church architecture has given way to more worshipful buildings of both Gothic and modern design.

Many churches are now giving new attention to prayer, and intimate prayer groups are springing up which not only facilitate the rooting of rootless man in the eternal, but also provide a matrix of warm, human fellowship far more meaningful than that usually derived merely from membership in a large and often impersonal congregation.

The ministry of pastoral counseling or pastoral care has come to the fore during this period. Closely related to this movement is that of family life education and pre-marital and marriage counseling.

One could wish that the churches had done more than they have to help the individual caught in the "organizational man," "other-directed" trend of the times.

III

Still other changes in the life of the church have been in response to the deepening social problems which blight the lives of people and cry to the Christian conscience for solution. Thirty years ago the major social issue was that of unemployment stemming from depression. War was no great threat, although Japan began her take-over of Manchuria in the fall of 1931. Hitler had just begun his rise to power in Germany, and many Americans rather admired the new leader in Italy for his ability to "make the trains run on time." The atomic bomb was a full fifteen years in the future. Pro-

hibition was the law of the land although the "noble experiment" was coming increasingly under attack. Workers in the basic industries were just beginning to organize for collective bargaining. Some parents and educators were showing concern for the effects of movies upon their children.

Over the intervening decades the major focus of men's social concerns has changed somewhat—from depression to war and race. But for the most part the same issues are still with us. The difference is that their dimensions and complexities are far more fully realized.

The rather optimistic "social gospel" attitudes which were still widely held in 1931 soon gave way to a more realistic appraisal of the depth, intricacies and stubbornness of the social problem.

Social Aspects Not Slighted

This is not to say that the social implications of the gospel have been slighted. Rather, they have been further underscored and clarified by a more profound understanding of the biblical message and undergirded by a more realistic and adequate theolgy. This is evident in the writings of men like Karl Barth, Emil Brunner and Paul Tillich and in the documents of the ecumenical movement on both the world and national levels.

The social implications of the faith have also been integrated more fully into the total life of the local congregation through provision for a functional department like the Disciples' on Christian action and community service alongside of and on a par with other committees or departments dealing with such areas as evangelism, education and worship.

Late in this period the churches began to place emphasis upon the Christian vocation of the laity—the responsibility of the individual Christian to witness for his faith and use his influence on the side of right and social betterment on the job, at the polls, and wherever "the real daily meeting of the church and the world on its own ground takes place." (Amsterdam WCC Assembly, 1948.)

Closely related is the development of the "study conference" technique of dealing with complex and controversial social problems. Under this process laymen, with their specialized knowledge and practical experience in many different areas of life, and clergymen, with their biblical, theological and ethical knowledge, meet together in an effort to discern the will of God amid the concrete issues confronting the Christian and the church in the present day.

Such studies have been made on the world level by the Universal Christian Conference on Life and Work at Oxford, 1937, and the conferences of the World Council of Churches beginning at Amsterdam in 1948. Such conferences have been sponsored on the national level in the areas of world order and church and economic life since 1940 and 1947, respectively. Through this technique the churches have become increasingly realistic in speaking to the problems of economic life, world order, inter-group relations, alcohol, and political life—despite the fact that many individuals and groups with axes to grind are today making irresponsible charges against the churches and playing the Communist's game by trying to have the church stick to "religion" in a purely individual, other worldly and thoroughly unbiblical sense.

* * * * *

Thus the churches, in ministering to a changing world and community, have had to respond to "new occasions" by assuming "new duties." Often our response has been rather slow and hesitant, "too little and too late." In the dynamic and unpredictable days which confront Disciples in the 'sixties, the Decade of Decision, the Lord of History and the Head of the Church will demand of us even more imaginative and courageous responses than we have made in the past to the world's and men's deepest needs.

The author writes, "To church new communities, denominations have developed more adequate strategies and methods of launching and financing new congregations. City unions and joint boards have often been formed for this purpose. The denominations have also learned to work together in this enterprise, cooperating with developers to insure that suitable sites are set aside for churches and making surveys to determine the denomination most fitted to minister to a given neighborhood or area." In this photo, members of a cooperatively established new church meet for ground-breaking services at the edge of a new housing subdivision.

—RNS Photo

Kindergarten for Yakima

By BETTY J. CLARK*

CHARLES, or Ushwa as he is so lovingly called by his old grandmother, came to live at Yakima Indian Christian Mission in September, 1960. The Mission, located near White Swan, Washington, is a Christian service center of Disciples of Christ.

Ushwa is an Indian name meaning "little boy." Ushwa was six years old. He had had practically no discipline and no group experience.

But Ushwa's delightful sense of humor and his wonderful smile soon won the hearts of everyone. Everything was a new adventure to him and he was overjoyed. Even school with its many demands was a wonderful new life for Ushwa. His teacher, however, had twenty-five other children to teach. So began the very hard lesson of conforming to the group.

USHWA soon found that his teacher did not like him to run outside and follow a dog whenever one passed the window. Nor did she want him to come and caress her hair when she had work to do. Now Ushwa was little different from five or six other Indian children whom this teacher had to teach to read and write. School was completely foreign to them, too.

This is not a new situation at the Mission this year. We have been conscious of this problem for some time. Many of the youngsters who came to us in the first year of school have had to repeat first grade. Then they are able to keep up with the other children without difficulty.

So our thoughts materialized into a kindergarten. There are no public kindergartens in this area.

INDIAN children, like children over the world, love animals. Their fathers and grandfathers have always been close to nature. So it is easy for them to understand that God plans for animals.

But sometimes God needs helpers. So Ricky remembers that this is a cold day and the birds will get no food unless we feed them some bread crumbs. We inside can then watch the juncos, sparrows and magpies as they have a feast. The guppies, too, need our care.

As the youngsters play with dolls, blocks, cars, or puzzles they soon learn that it is much more fun to share. Jesus' words, "Love one another," become more easy to understand.

LATER we sit down to sing, talk and listen to a story. Sitting still is quite difficult for five-year-olds, but if we are doing things that are fun, it becomes much easier. Little songs and finger plays readily draw attention.

Rhythms, mid-morning lunches, resting, and drawing finish our morning. Now it is time to go home, but not before Wolly lamb gets his bottle. He is a special attraction, for he is so frisky and full of life.

One of the mothers is waiting to return the children to their parents. It has been a busy morning, but a most rewarding one. These children will be much better prepared for school life than Ushwa was.

Beverly, Timmy and Dennis help Mrs. William Clark to feed the fish at the Yakima Indian Christian Mission kindergarten. The children enjoy caring for pets.

Ricky knows that the birds need food on a cold winter morning, so he puts some bread crumbs in the bird feeder.

* Mrs. William Clark is the wife of the director of Yakima Indian Christian Mission, White Swan, Washington.

Rebirth in Morocco

Ecumenical Workers Help Restore Agadir to Life Only a Few Months After a Shattering Earthquake

By GEOFFREY MURRAY*

TWELVE months after the earthquake which shattered the resort town of Agadir on the southern coast of Morocco, life begins to stir once more. For the Eirene Team, the international group of eight young Christians, which went into the stricken city to represent the World Council of Churches, this is a time of review and new planning.

The bulldozers have cut their way through the mounds of rubble that only a year ago were luxurious hotels, department stores, towering offices, and fine homes.

They have gone over street after street, shaving the earth level to prepare for the rebuilding of the town according to a master plan.

The dead, numbering upwards of one-quarter of Agadir's 40,000 inhabitants on March 2, 1960, have been buried in huge cemeteries marked out in neat rows and planted with flowers.

Thousands of tons of debris have been tipped into a ravine in the center of town to make new ground for the buildings that are to come.

Long, white huts have sprung up to house the government and administrative offices. New warehouses have been built in the dock area. Fine hospitals have been established for the sick and injured.

EVERY day sees an increasing number of streets of neat, prefab huts mushrooming into existence. These will presently number 3,000 and will enable the civic authorities to evacuate the homeless from the drab army tents in which they have lived for a year.

Once more, sleek automobiles are beginning to crowd the broad streets, and bicycles, scooters, trucks, buses, donkeys and camels add to the growing traffic.

The old town of the casbah, on its commanding bluff to the north, has been stripped of its buildings by the earthquake. Even its massive, ancient wall was rent and its antique cannons hurled down the hillside.

But from this magnificent vantage point, looking out over a long vista of beach, plain and waving palms to the far-off mountains, the signs of new life are plainly evident where only a year ago were death, destruction and chaos.

All that remains visible of that horror are a few scattered hotels and apartment houses, with blind windows and cracked walls, that still await the house-breakers and the devouring bulldozers.

For Ron Studebaker, the present leader of the Eirene Team in Agadir, the past twelve months have brought challenge after challenge.

Ron, from Manchester College in Indiana, where he majored in psychology, sped from Rabat, the royal city in the north of Morocco, as soon as the news of the earthquake was known.

He had to drive for ten hours along a road that threads the Atlas Mountains, and he has been in Agadir and its neighborhood ever since.

Eirene is the Greek word which means peace, and it is the name of an ecumenical team of young people, sponsored by the Brethren Service Commission, the Mennonite Central Committee, and the International Fellowship of Reconciliation, that was already at work in Morocco.

The members of the team, drawn from the United States, Germany, France, Holland, Switzerland, and Great Britain, were helping to care for Algerian refugees, operating a 700-acre farm, teaching handicrafts to women who had never used a needle, and caring for orphans.

When the earthquake took place, the World Council of Churches asked Eirene to distribute the material aid which Protestant congregations and national councils of churches in many countries immediately sent to Agadir.

Cash gifts exceeded $50,000, and a substantial quantity of tents, blankets, clothing and food was made available.

The team in Agadir has usually included three girls and five young men. The girls have helped with the medical services, acted as interpreters, taught handicrafts, and looked after children.

DURING the first days of the emergency, the team slept in the hangars at the French air base. Then they pitched their tents in the garden of a French Protestant resident whose house had escaped serious damage.

Later, they went to live and work in the tent towns where the survivors were sheltered.

The first task was to feed the hungry. Soup was boiled continually. Powdered milk was handed out. Clothing and hundreds of blankets were distributed.

Next the team assembled pre-fabricated buildings to form three clinics at strategic points. These are equipped with X-ray rooms, fly-proof screens, consulting rooms, and storerooms. They have become a permanent and valuable part of Agadir's life.

Early in the fall, the team moved out from Agadir into the surrounding mountains. They had discovered an urgent need that no organization was meeting.

The earthquake had cracked scores of cisterns in which the inhabitants of the hilltop villages stored their water. When the rains came, they would have nowhere to trap and collect the water

John Glick, right, a member of Eirene, looks at a farmer's irrigation plan. —WCC Photo

* Mr. Murray is a staff writer for the World Council of Churches. Disciple support of the relief and rehabilitation work of the WCC comes through Week of Compassion offerings.

without which survival is impossible.

The villagers lacked cement and sand. They lacked money to buy these and have them transported by camel. Sometimes they even lacked the "know-how" to repair the cisterns even had the materials been available.

So the team took their tents and moved out to the mountain villages. They camped on the hilltops, and they used their truck to transport sand and cement to wherever these were needed.

AT the request of the *Cayid* (the governor's local representative) they made a list of all the cracked cisterns.

Team members were lowered by ropes into these primitive reservoirs. They cleaned out the mud that had accumulated during the years and made them watertight with cement.

Often they had to take the initiative, but soon they were working side by side with the villagers. Firm friendships were made between these young Christians—whose sole motive was that of service—and the devout Moslems among whom they were living.

It was a primitive life, because these mountaineers are cut off from Western ways. Their only link with Agadir is by traveling on foot or by donkey along precipitous, unmade tracks threading the barren hills.

Along these tracks the team had to battle their truck to bring up the precious sand and cement. Every trip was an adventure, but all were accomplished without mishap.

DURING these winter months the members of Eirene, living so close to the villagers, have learned many things about themselves and their Muslim friends.

What especially has been brought home to them is the difficulty of communicating when those who offer help do not know the language of the people they seek to aid.

But even this difficulty has been surmounted in part, at least.

More than three hundred cisterns in the mountains have now been repaired and put into working order. The program is rapidly running out, and so Eirene is debating where the next step forward should be taken.

It may be that they will take up some form of youth service, or else they may try, with the aid of Heifer Project, to improve the hill farmers' poultry stock.

The earthquake at Agadir was one of the most terrible natural disasters in history. But out of it has come a sharpened realization of the meaning of service and a new conception of the brotherhood of man which the young people of Eirene will not lightly abandon.

Editorial Correspondence—

Are We World-minded?

By SAMUEL F. PUGH

WHO is there among all our friends and acquaintances who does not think of himself as a world-minded citizen? And who is there in that same select group of individuals who, by your standards, really is?

One of our missionaries was commenting on two young Disciples students who knocked on the mission house door one night in a driving rain. There they stood wet to the skin, carrying heavy packs and looking apologetic. They were a forlorn sight as they asked for a night's shelter. They got shelter, food and friendship—yes, and deep admiration. The missionary telling about their visit said the two college students were making their way with very little capital to many countries, visiting friends, missionaries and others who would give them work or a helping hand.

The reason the missionary was telling the incident and the reason it is being recounted here is the attitude of the young men. She said they asked questions about the people, the country, the products, the unique ways of life. They had already learned enough of the language to recognize written numbers and basic expressions, at least enough to have found the missionary's home. These young men were observant and appreciative and eager. They were well informed concerning the places where they had been and what they hoped to see in the countries still to be visited.

"What a contrast," said the missionary, "with some other people who come through." Some are so anxious to learn while others never ask a question and are always anxious to get on to something new—all the while they are missing what is before them. Then the missionary said, "So few people are really world-minded. We are so concerned with our own tasks that the needs of the world are forgotten."

Scarcely anyone would admit his own lack of interest in the world situation, but one sees evidence of unconcern everywhere. A woman in an airport limousine was heard to remark recently, "We returned home the other way so we could say we have been around the world."

IN the writer's visit to mission stations and several world capitals, he noticed that Americans seemed to congregate at the airports, at American-style hotels and in tourist centers, and only a few were seen in the homes, the little shops, and the side-street eating places of the people whose country they were visiting.

Whether he realizes it or not, every person is either an ambassador of good will or a conveyor of ill will wherever he goes. Everyone knows that it is not wise to judge a race or a nationality by one or two good or bad examples. Nonetheless people do, almost without realizing it, like or dislike a group of people on the basis of the actions of a few members of that group.

Too many Americans think the affairs of state are confined to ambassadors, consuls and official appointees of government. Instead, they themselves

Left to Right—

Okinawa

Greece

India

—Photos by Pugh

World Call's Associate Editor, Following a Three-month Visit to Mission Stations and Ecumenical Work Centers, Discusses Some of The Ways in Which the Stay-at-home Church Member Can Understand His Shrinking World

have established the atmosphere, the mood and the setting in which relations will eventually be wrought out by government officials.

WHEREVER one goes it seems that there is someone (always a loud-voiced person) who complains about the poor service, the late trains, the cold coffee, the inadequate facilities. Such persons threaten to complain to the management or write a letter to the paper or take their business elsewhere. Such persons create public opinion.

Then there is the family whose members cannot get along with each other. They bicker and quarrel in hotel lobbies and public places as they carry on what they regard as a family affair. Not realizing the impressions that are being created, they set down in the minds of people impressions that last forever. Think of the impressions created by Americans who drink lavishly, spend money freely, speak rudely to people who serve them and in general are obnoxious by their attitude and action!

In *The Ugly American*, William J. Lederer and Eugene Burdick imply that U. S. citizens who travel to other countries are not the genuine, wholesome, friendly, moral and courteous people who stay at home and work and live in a more normal routine. Be that as it may, the fact is that those at home and those who travel are representatives of God and country wherever they may be. With the world situation what it is, it behooves every American to be an ambassador of good will in every situation, not in any mechanical or self-righteous way but with sincere and genuine appreciation of the people we meet every day.

If the million people who go out of the United States every year would make it a point to be as friendly to hotel clerks, sales people and employees in general as they are to guests in their own home, the way would be paved for better public relations among the nations. "Yankee Go Home" is evidence of our failure as Christians as well as our failure as Americans.

NOW for several concrete suggestions to help us understand and appreciate the lands and peoples that science is bringing closer to each other's doorstep every day. First, we can come to know the people of the world through *reading* about them. What a contribution magazines like *National Geographic* (and may we add like WORLD CALL, too?) have made in bringing far away places into our own living room!

It is said that he who *does* not read is little better than he who *cannot* read. Certainly the person who does not recognize the names or the pictures of missionaries and knows nothing of the work of the world church will be embarrassed by his ignorance and made to feel insecure in his lack of information whenever he is with a group of informed persons. So the knowledgable person reads widely, not only in the field of his own vocation, but in the affairs and in the cultures of the peoples of the world.

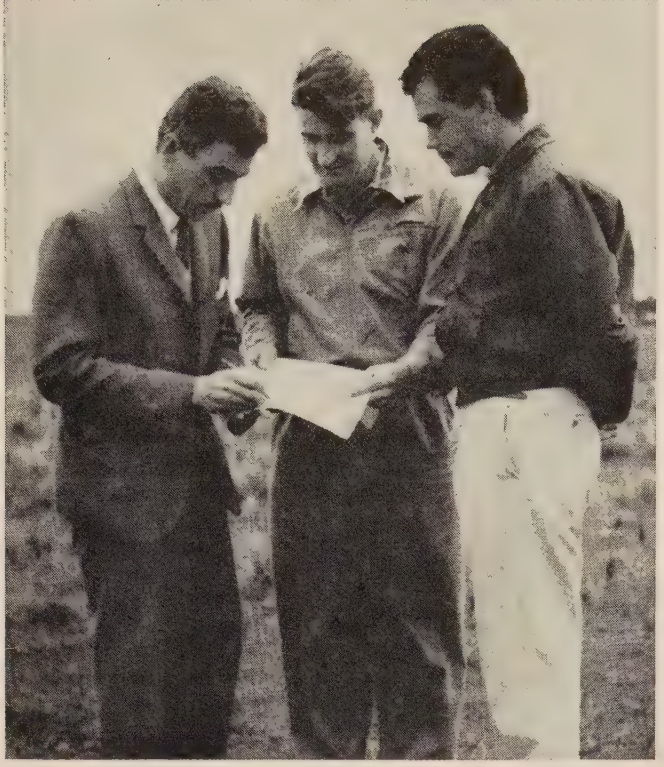
A second way in which all of us can establish a friendly relationship with people we used to call "foreigners" but now we call "guests" is to have them *in our home*.

THINK of the thousands of college students who live in campus dormitories. Many of them never have an opportunity to eat in an American home or come to know an American family. Yet lifelong friendships have been established by inviting such students home for Christmas dinner or for a week-end visit now and then. Residents of the various nations visit our churches and all too often go their way unnoticed. After one has been greeted cordially and even sacrificially in home after home in other countries (as has been the experience of the writer) one resolves to be a good neighbor when visitors come one's way here in the United States.

A third courtesy many other countries show but that we have neglected is the *help given to travelers* who are strangers in a strange land. Almost everywhere, direction signs and guidance information are given in English as well as in the national language of whatever country one is visiting. Almost everywhere, again, people speak English (to some degree at least) and can help a stranger in need. We, on the other hand, speak English only and expect other people to speak English, too. Two years of Spanish, French or German taken in high school or college are of little help in actual life situations in other countries.

On two different occasions in two different countries during the writer's recent orientation trip for WORLD CALL, he was in a car in which the driver asked a passer-by for directions. In both instances the person said, "I show you." The first time the showing us took our guide about a mile out of his way and the second must have been as much as two miles, but in each instance offer of

(*Continued on page* 49)



Engineer Picollini, missionary Allin Sharp, and plantation-owner Pablo Navajas Artaza study the proposed plans for the agricultural school to be established in Virasoro, Argentina.

—Photo by Angel Pieró

Argentine Disciple

By ALLIN

EDITORIAL NOTE: *Disciples of Christ in Argentina have planned a ten-year advance program for 1960-69. The first step in 1961 will be the establishment of work at Gobernador Valentin Virasoro in the northeast corner of Argentina. Here the church plans to open a high school, build a chapel, and locate preaching points. The work was made possible by the offer of the Navajas Centeno family to donate land for and share in the support of the work. Allin Sharp, Disciple missionary to Argentina, tells the story of the way in which this new venture in Christian service began.*

SEÑOR Victor Navajas Centeno and his wife, Silvia Artaza de Navajas, lived on a cattle ranch. Don Victor became one of the first persons in Argentina to plant yerba mate trees for production of the favorite drink of the three countries—Paraguay, Uruguay and Argentina.

Doña Silvia is a Paraguayan, a member of the Artazas family who are friends and supporters of Colegio Internacional, Disciple school in Asunción, Paraguay. Their oldest son, Adolfo, and the second son, Pablo, were sent at an early age to Colegio Internacional. After two years in Asunción, because of the problem of travel, they transferred to Colegio Ward, cooperative Disciple-Methodist secondary school in Buenos Aires, Argentina. Later the third son, Arturo, followed them to study in that famous institution.

While the boys were there they came under the influence of Mr. and Mrs. S. S. McWilliams, Disciple missionaries, now retired, who in a thousand ways endeared themselves to the boys and made their lives happy during the time they stayed in the dormitory. Not only did Mr. McWilliams give them a sense of enjoyment of life, but also an understanding of its responsibilities. He started the religious services for the students on Friday nights and laid upon them the necessity of passing on the torch of their opportunity to learn to others less fortunate.

After he was graduated from Colegio Ward, the second son, Pablo Navajas Artaza, went to Louisiana State University to study agriculture and received the B.S. degree. While a student there he met Barbara McNiel, a Presbyterian from Oklahoma, and they were married during his senior year.

THEY came back to the plantation in Argentina and Pablo started the planting of tea, which was very new in this area. While his father had been one of the first to plant yerba in Argentina, Pablo was one of the first to plant tea. He is now in charge of all the farm operation of the company.

Pablo and Barbara first decided upon the idea of starting a school like Colegio Ward for the children of the surrounding area. They felt it should be an agricultural school adapted to rural conditions. The plantation has been supporting a private school for the education of the children of their workers as they felt the public schools of the area are too poor. But Pablo and Barbara wanted the school to include a high school and they needed someone to manage it and to give it the kind of direction and loving care which they had found in Colegio Ward.

The Navajas family is Roman Catholic, at least nominally and politically, but none of them practices the faith except the grandmother, who is ninety years old. While they are not Protestant, they have seen the good results of the work Protestants have done in the spiritual regeneration of many lives.

THEREFORE the Navajas Centeno family wrote to the headquarters of Disciples of Christ and offered to give land for the establishment of a school, part of which land would be planted to yerba mate and tea as a permanent endowment. This letter was forwarded to Argentina in June, 1959. In September, Pastor Feliciano Sarli, at the time president of the Junta, the administrative board of Christian Churches (Disciples of Christ) in Argentina, was making his yearly trip to Resistencia to hold meetings there. My wife and I went along. We sent a telegram to the Navajas that we would be in Resistencia and if they would like to talk to us to please come by plane and take us to the plantation.

One morning a taxi came to the church and Pablo Navajas got out and introduced himself. He said that he and the pilot had come in a four-place plane and that it was at our disposition for a trip to the plantation. The plane would bring us back the next day. So Pastor Sarli and I went to Virasoro.

WE found that the big plantation, called "Las Marias," was one of the oldest in Argentina where yerba was planted. All the preparation of the leaves and the packing in the cartons that went out to the consumer was done on the farm. The tea plantation is one of the biggest in a rapidly expanding crop, and one of the most aggressive in the present drive of the Argentines to develop their export markets. Pablo is the president of the Argentine Tea Growers Association.

Of yerba mate they produce 22,000,000 pounds a year, about ten per cent of the production in Argentina. Statistics are not known in tea, as it is a new industry. Their brand of tea and yerba, "Taragui," is one of the most famous in the country.

They pay more wages than is the custom in this part of the country, and make up the difference with high efficiency of operation and smaller earnings. They supply complete medical attention for their employees and their

families, and furnish the houses, nearly all of which are of brick construction. They provide permanent employees with light and many with running water.

THE family gathered around that evening to discuss with us what we could do. We reminded them that we would not come just to establish the school alone unless we could at the same time carry on religious work.

The next day we traveled to see various possible sites. Then we met again around the airplane before Arturo took us back to Corrientes. We told them we could not personally promise that the work would be undertaken but that we would make favorable reports to our groups.

When we returned to Buenos Aires, the members of the Junta were very enthusiastic about the plan, and Mrs. Mae Yoho Ward, Latin America secretary of the United Society, approved the project if it met the approval of those of us who were closer to the situation.

pening New Work

HARP

AT the Assembly in Buenos Aires in January, 1960, Pastor Sarli read his report of the trip. It was received with joy on the part of the members of the Assembly. They approved the continued negotiation with the Navajas family and asked the United Society to reassign the Allin Sharp family from Paraguay to Argentina, so that we could take charge of the work.

In May, Feliciano Sarli, Angel Peiró and Nicolas Martinez, all Disciple ministers in Argentina, went to Virasoro and selected a piece of land measuring 143 hectares (1 hectare equals 2.471 acres) on National Highway No. 14 between Buenos Aires and Posadas, the capital of Missiones province. It also lies on the Urquiza Railway between these two capitals. In addition, the Navajas family is giving 52 hectares of land planted to yerba mate in 1958, which will be in production for the first crop in 1962. These plantings are to be a permanent endowment for the operation of the school.

When children of the workers come to the school they are to be given scholarships from the company. We propose to finance the other students who come by charging tuition, and fees for those who are in the dormitory. In some cases their parents will pay; in others the owners of the places where the parents work will pay; and in others perhaps scholarships from the United States will be available for children of exceptional promise. Or funds from the Junta may be forthcoming for the education of children of the church. This area has large cattle ranches and some tea and citrus farms and we hope they will supply scholarships for several of the children of their workers.

THE Navajas family have agreed to construct the buildings of the school, the director's home and the teacher's home. The construction of the pastor's home and the church or churches would be for the church to finance.

In January, 1961, we learned of a friend of Colegio Ward who has connections with the Department of Agriculture. He offered to help us make contact with the educational authorities of the department. He said that there was an approved course of study, called "bachillerato agricola"; this course most nearly meets what we hope the school will do. For it would give a genuine degree that would be accepted in any university for continued study. It would also teach agriculture and practical subjects of direct application in the homes of the students.

The building plans have been made by Pastor Angel Peiró with the advice of Engineer Picollini of Resistencia. Plans have been drawn for the home of the director and have been approved. Plans for the primary school are still incomplete; the high school plans are more or less ready for use; the home for the unmarried teachers is ready. The dormitory plans are still under discussion at the present time.

FOR the time being we are operating with classes for the lower and upper first grade, second, third, fourth and fifth grades. Then at night we plan to start an institute, or maybe two institutes. There is a lot of interest in the study of English. Many want to continue their grade school education in night classes, and we will teach reading, grammar, arithmetic, history and geography. We plan to hold the groups in about three sections, one for English, one for those who have never gone to school or who do not actually read and write, and the third for those who have a fourth or fifth grade education and want to continue studying.

We may also open another section in the tea pickers' housing section. They are the transient workers with very little education. Many of the children do not attend school, or do so irregularly.

We are going to teach both English and Bible in all the grades of the regular school and at various times in the institute programs.

Under the wing of the family plane, Mr. and Mrs. Arturo Navajas Artaza (left) talk with Pastor Feliciano Sarli and with Allin Sharp (right with camera).

—Photo by Allin Sharp

Classroom and Campus

edited by H. L. Smith

Bethany College Observes Brush Run Sesquicentennial

ROBERT Preston, dean of students at Bethany (W. Va.) College, will receive a doctorate at the Commencement of the University of Pittsburgh and will begin his new appointment for post-doctoral studies at Yale University in September. Upon his return to Bethany in January, 1962, he will become head of the Department of Religion. He has been a member of the faculty since 1955.

An observance in honor of the sesquicentennial of the founding of the Brush Run Church, first congregation of the Christian Churches, was a feature of the annual ministers' workshop on the Bethany campus, April 24-25.

The program included addresses by Jesse Kellems, minister of the Westwood Hills Church, Los Angeles, Calif., and William McKinney, executive secretary of the department of men's work of The United Christian Missionary Society.

A feature of the observance was a pilgrimage to the Brush Run site, located 12 miles northeast of Bethany.

Dr. Kellems' addresses centered on evangelism in the Disciple movement.

Faculty Changes at Chapman College

Miss Marjorie Reeves assumed the position of head librarian of Chapman College, Orange, Calif., on April 3. Miss Reeves is a 1956 graduate of Chapman and secured her Master of Library Science degree from the University of California in 1959. She was employed as a librarian at Fresno State College until her return to her alma mater. She is the daughter of Dr. and Mrs. George N. Reeves, Phoenix, Ariz. Dr. Reeves was for fourteen years the president of Chapman.

Karl Irvin, Jr., has been appointed assistant to President John L. Davis and assumed his duties on May 1. He has been minister of First Christian Church, Woodland, Calif., since 1956.

Mr. Irvin replaces Howard Kelley, who resigned to become minister of the Barrett Avenue Christian Church, Richmond, Calif.

The College of the Bible Announces Commencement Speaker

Speaker for the 96th Commencement on June 2 of The College of the Bible, Lexington, Ky., will be Arthur D. Wenger, president of Atlantic Christian College, Wilson, N. C.

Dr. Wenger will address the graduates in the seminary's Fellowship Hall. Earlier they will attend a senior breakfast at the home of President Riley Montgomery. Following the commencement service, a luncheon will be held to recognize graduates and alumni.

Gifts from two wills received recently will be added to the general scholarship fund. A check for $10,000 came from the estate of J. W. Gaines, Lawrenceburg, Ky. Income from the investment of this gift will be placed in the John William and Frances Cannon Gaines Scholarship Fund.

E. S. Jouett, whose home was in Louisville, Ky., left the school $1,000 for the education of ministers.

Both men had served on the seminary's board of trustees.

Culver-Stockton College Awards Honorary Degrees

Three honorary degrees were awarded at Culver-Stockton's 105th Commencement on May 28 in Canton, Mo. The recipients were Senator Edward V. Long, Bowling Green, Mo.; Elmer Ellis, Columbia, Mo.; and George L. Myers, Springfield, Mo.

Senator Long received the honorary Doctor of Laws degree in recognition of his service in national and state affairs and of his assistance to higher education through service to his alma mater. He has served on the board of trustees since 1953. Senator Long brought the Commencement address.

Dr. Ellis, president of the University of Missouri, was awarded the Doctor of Humane Letters degree as a notable history scholar and eminent educator.

The Doctor of Divinity degree was presented to Mr. Myers for his long service as an effective minister and church leader. He is at present minister of the South Street Christian Church, Springfield, and is president of the board of trustees of the Drury School of Religion. He will deliver the baccalaureate address.

Wood Carving for Eureka College

At a special chapel service on April 18, Eureka (Ill.) College received as a gift from the Hieronymus family a wood carving of Holman Hunt's "Light of the World."

Mr. and Mrs. Rex Hieronymus, Western Springs, Ill., the Robert Hieronymus family of West Virginia, and Mrs. R. E. Hieronymus of Urbana attended the ceremonies.

The carving was given as a memorial to R. R. Hieronymus, who was both a graduate and a former president of the college. The presentation was made by his son, Rex, also a graduate of Eureka. President Ira W. Langston received the gift with appropriate response.

Outstanding Scholarships for Hiram College Students

Richard M. Dyer, Hiram (Ohio) College junior, has received a year's scholarship to the Institute of European Studies at the University of Paris, France. He is one of two American students to receive the scholarships.

Mr. Dyer is the son of Edward Dyer, head of the Division of Education at Hiram, and Mrs. Dyer, who is on the faculty of Garrettsville High School. An honor student at the college, Richard is majoring in English.

The scholarship of $2,350 will provide tuition, board and room, and transportation for the Honors Program in Contemporary European Civilization at the Paris University. As a participant in the accelerated program at Hiram, he will finish his senior year at Hiram following his return from Paris.

Frank E. Samuel, III, Hiram senior, has been awarded a Fulbright Grant for graduate work next year at Leiden University in The Netherlands, where he will study law and government. He is the son of Mr. and Mrs. Frank E. Samuel, Burton, Ohio.

Last spring Mr. Samuel was awarded the Fenton Scholarship for study during Hiram's "Washington Semester" at the American University, Washington, D. C., and also a summer scholarship to Harvard University. Upon his return from The Netherlands he will enter Harvard Law School to continue his graduate study.

New Dormitories at Jarvis Christian College

Jarvis Christian College, Hawkins, Tex., has been granted a loan of $440,000 by the House Home and Finance Agency to build four dormitories. The residence halls will be two-story buildings, each having 26 rooms. These structures are the first phase of a six-building complex designed to house 800 students.

This construction is a part of a three-million dollar building program now under way to rebuild the total campus. Already completed are the John A. Aborne Health Center and the Barton Industries Building, costing $65,000 and $30,000, respectively.

Edgar Potts Speaks at Lynchburg College

Edgar Allan Potts, superintendent of the Lynchburg District of The Methodist Church, delivered the Founders' Day Convocation at Lynchburg (Va.) College on April 29. A native of North Carolina, Dr. Potts attended Lynchburg and later Randolph Macon where he received his A.B. degree. He has served as executive secretary of the Board of Evangelism and as vice-president of the Council of Evangelism of The Methodist Church.

Another significant feature of the day was the groundbreaking ceremony for the new $450,000 men's housing project, which is a development program conducted among the alumni and friends of the college.

During the Festival, the coronation and pageant took place on the steps of Hopwood Hall. King and Queen were Seniors Jack Faddis of Galax and Betty Hansbarger, Purceville. Maid and Guard of Honor were Jayne Wyatt, Gretna, and Barry Lovelace, Martinsville.

Perry E. Gresham, president of Bethany College since 1953, delivered the Jennie

Cutler Shumate Lectureship on the Christian Ministry at the college on April 12.

The Shumate Lecture is given annually in memory of Mrs. Jennie Cutler Shumate, daughter of a Disciple minister.

Phillips University Chorus on Tour

The Phillips (Enid, Okla.) University Concert Chorus appeared in a dozen churches of Kansas and four high schools during the annual tour in April.

Under the direction of Professor Morris Poaster, the forty selected vocalists from the 85-member campus chorus presented a varied program of choral music. The concluding concert was at the opening of the Oklahoma State Convention in Tulsa on April 23.

"The World Crisis and You," a week of consultation on Christian service abroad, was held recently on the campus. Three consultants, all experienced missionaries, spoke at chapel, in group meetings, and held private conferences with individuals.

Consultants were Ralph Palmer of the department of missionary selection and training, The United Christian Missionary Society; and A. Louis Harris and Ralph Tillery, veteran missionaries to the Congo.

Students from four Texas theological seminaries and Phillips' Graduate Seminary, plus observers from the Roman Catholic Seminary of Tulsa, constituted 143 students attending the Southeast Regional Interseminary Movement meeting on the Phillips campus. Theme of the meeting was a study of Christian baptism.

Special Institutes at TCU and Brite College

Karl M. Parker, Houston, was given the honorary degree of Doctor of Divinity from Texas Christian University, Fort Worth, during the opening session of the recent Texas State Convention, which was held on the TCU campus. Dr. Parker was president of the convention and is the executive director of the Association of Churches of Greater Houston.

Two special institutes for church leaders will be held at Brite College of the Bible in June.

The first will be a two-weeks' session on "The Minister, the Church, and our Changing Society," June 6-16. Principal lecturer for the institute will be Gordon W. Lovejoy, visiting professor of sociology, Guilford College and Woman's College, University of North Carolina. Harold Lunger, Brite's professor of Christian ethics, will be director of the institute.

A four-day Pastoral Care Institute is scheduled for June 27-30, with Seward Hiltner as special lecturer. Dr. Hiltner is professor of pastoral theology, Federated Theological Faculty, University of Chicago. Along with the lectures, the program will include a meeting with the Fort Worth General Ministers' Association and a number of case seminars. Charles Kemp, distinguished professor of pastoral care at Brite, is institute director.

Tougaloo Will Participate in Danforth Workshop

Tougaloo (Miss.) Southern Christian College has accepted an invitation to the annual Danforth Workshop to be held at Colorado College, Colorado Springs, from June 19 through July 8. The college will be represented by A. A. Branch, Ernst Borinski, Eugene Becker, and A. M. Lovelace.

This is the second invitation which has come to the college for participation in the Workshop. Its purpose is to provide opportunity for intensive study of ways and means of raising the level of excellence in the areas of curriculum, administration-faculty-student relationships, counseling, religious values, and educational objectives.

More than eighty students were honored recently at chapel when Dean's List Certificates were presented to eighty-one students who had earned a "B" or better grade average for the first semester of the current academic year, or the second semester of last year. Nine students who were elected to *Who's Who Among American Colleges and Universities* received honor certificates, and four students were recognized for receiving the Woodrow Wilson National Fellowship Foundation awards. Two students had received the joint Southern Education Foundation and Woodrow Wilson Fellowships.

Transylvania Welcomes George A. Michael

George A. Michael, currently chairman of the Music Department, Wesleyan College, Macon, Ga., has been appointed chairman of the Fine Arts Department at Transylvania College, Lexington, Ky. He will assume his duties in September.

Dr. Michael has his B.M. and M.M. degrees from the Eastman School of Music, and his Ph.D. in musicology from New York University. He has taught at Bethany College, Oberlin Conservatory of Music, Gustavus Adolphus College, and the University of Kansas. He served for five years with the Eastman Symphony Orchestra and has performed with the Tulsa, Honolulu and Wheeling symphonies. He plays the violin and viola.

In addition to serving as head of the Fine Arts Department, Dr. Michael will hold the position of professor, teach courses in applied music and strings, and devote some time to developing small orchestral groups at the college.

Dr. Michael succeeds Francis H. Mitchell as head of the Fine Arts Department. The latter will resume full-time teaching in the Music Department.

Disciples Lend Support to Japan University

THE Christian Churches (Disciples of Christ) have close ties with the International Christian University in Japan. The United Christian Missionary Society is one of the participating mission boards which is actively supporting the maintenance and expansion programs of this united Protestant institution, which is located in a western suburb of Tokyo.

Donald F. West, executive secretary for East Asia of the United Society, has said:

"The International Christian University is a great new force for Christ within the fruitful field of Christian higher education in Japan and throughout Asia. Its international contributions are becoming a fountain of blessings for the whole world."

The International Christian University is a unique answer to Jesus' call to "go to all nations." It grew out of the tragedy of World War II as a Christian project which would contribute to peace and understanding among nations. Christian leaders in Japan, the United States and Canada founded ICU on June 15, 1949, and its College of Liberal Arts was opened in 1953. The Graduate School of Education, the first of three proposed graduate faculties, was chartered four years later.

Those at ICU have been grateful for the significant contributions of many prominent members of the Christian Churches on both sides of the Pacific.

The International Christian University is indeed fortunate in having on its faculty, Roger H. Geeslin, who joined its staff in September, 1958, as assistant professor of mathematics. To the students, Dr. and Mrs. Geeslin, both missionaries of the United Society, are more than learned teachers; they are sympathetic advisers, active participants in campus affairs, and warm friends.

The spirit of ICU, which consists of and is strengthened by Christians like the Geeslins, is shown by a project recently undertaken at ICU. This student-led project seeks to establish a "friendship bridge" between Japan and South Korea by inviting Korean young people to study at the University. The ICU students, most of whom live on the equivalent of about thirty dollars a month, have already given sufficient money from the little they have to underwrite transportation costs for two Korean students from Korea to Japan. The administration at ICU is participating in the "friendship bridge" movement by providing tuition scholarships for the Koreans.

Reports such as this confirm the faith in ICU which the Christian Churches expressed in January, 1951, when the board of directors of the International Convention of Disciples of Christ endorsed the action of the United Society, which had "approved most heartily the establishment of the International Christian University in Japan, which will major in education on a post-graduate level. . . . We are convinced that it is one of the most strategic actions of our times."

An Emphasis on Service

Home Missions Centers of Disciples of Christ Provide Variety of Programs to Assist People

A REPORT of progress in the home missions Christian service centers of Disciples of Christ was given recently as the heads of six institutions gathered for consultation in Indianapolis.

Meeting in Indianapolis in the spring were Kay Kokubun, All Peoples Christian Church and Community Center, Los Angeles; William Clark, Yakima Indian Christian Mission, White Swan, Washington; President Adam D. Beittel, Tougaloo (Mississippi) Southern Christian College; Aaron T. Barker, Mount Beulah Christian Center, Edwards, Mississippi; E. G. Luna, Mexican Christian Institute, San Antonio, Texas; and Henry A. Stovall, Hazel Green (Kentucky) Academy.

Highlights of the year's achievements reported by the directors are as follows:

ALL PEOPLES—Some 200 young people from 7-18 years of age have been enrolled in a community activities program. A summer day-camping program is being planned for the youth of the area. At All Peoples' recent "Bread and Water Banquet" a total of $700 was raised for the Week of Compassion.

Mr. Kokubun reported that the work of the institution can be seen graphically through the current service of a Japanese girl and a Negro boy who now lead in the church's youth program. Both have come through the program since infancy.

The center faces the prospects of a major urban renewal program which will call for changes in service. It is expected that All Peoples will continue to be at the center of need and will have opportunity of serving several racial groups.

HAZEL GREEN ACADEMY—During its 81 years of service, Hazel Green Academy has served more than 10,000 students. This year 122 are enrolled, including 24 seniors.

Major construction has changed the campus in the past year. A new industrial arts building has been dedicated and the old structure converted to a crafts and music building. A new staff house has been constructed.

In April and May a health fair was conducted with some 22 organizations participating to demonstrate good methods of health and hygiene to the residents of the area.

In an effort to raise the economic level of this area of eastern Kentucky, Hazel Green has led out in the development of a feeder pig program and in the establishment of a cooperative sorghum producing program. The school students have planted more than 300,000 trees.

TOUGALOO—A large number of graduates of this college—the only accredited Negro liberal arts college in Mississippi—continue to enter the teaching field. More are entering graduate work.

A new student union building is being planned to alleviate the crowded conditions at the college. The structure will be completed in the fall of 1962, and will provide dining facilities, classroom space and offices and auditorium.

The president pointed out that Tougaloo has made an effort to maintain lines of communication between the whites and the Negroes of the state.

YAKIMA MISSION—The emphasis at the Mission is being shifted away from the central children's home and is being put on local church work and Christian family life development. It is expected that the program will become more mobile so that it will be able to move into the areas where the people are.

In its work with homes, the Mission plans to assist parents with their many daily problems. Also it will give assistance to young people in their frustration with life on the reservation. It was reported that the Yakima Indian people are growing in number and provide an increasing challenge to the church to develop new forms of ministry to them. The Disciple program has already reached nearly two-thirds of the people in some way.

MOUNT BEULAH—A Bookmobile service is now providing supplementary reading materials for eleven schools. More than 250 persons are served through the Nex-t-New Store at the center, where used clothing and supplies are sold at small cost.

An extensive farm program is being carried on. The center owns 500 acres of potential crop and pasture land and some 600 acres of wooded land. Work continues to be done in helping men and women develop new skills and in assisting prospective mothers. Also, a Saturday recreation and study program draws more than one hundred children and many youth and adults.

MEXICAN CHRISTIAN INSTITUTE—The new dental clinic opened last year is serving a maximum number of Spanish-speaking residents of San Antonio. The work with the hard-to-reach youth is being expanded, and outside groups are interested in studying the MCI situation to determine procedures with potential juvenile delinquents elsewhere.

The institution served 3,800 persons last year. The director pointed out that one of the needs is for an expansion of courses for immigrants. Now, he said, more persons are coming to the United States from Mexico to live, not merely work, and there is a growing demand among the newcomers for citizenship training.

Directors of home missions Christian service centers of Disciples of Christ are, from left, William Clark, Yakima; Kay Kokubun, All Peoples; A. D. Beittel, Tougaloo; Aaron T. Barker, Mt. Beulah; Mrs. Mary Dale, executive of the department of home mission ministries of The United Christian Missionary Society; E. G. Luna, Mexican Christian Institute; and Henry A. Stovall, Hazel Green Academy in Kentucky.

—Photo by Inabinett

Women and WORLD HIGHWAYS

"We Have Chosen"

By BURDINE MUIR

(EDITOR'S NOTE: ***This service is suggested for use in local Christian Women's Fellowships prior to July 19, the opening date of the Second Quadrennial Assembly of International Christian Women's Fellowship. It was written by Mrs. Warner Muir, Des Moines, Iowa. Her husband is minister of University Christian Church.)***

SCRIPTURE: Romans 12:1-5

PRESIDENT: When the Second Quadrennial Assembly of Christian Women's Fellowship is held at Purdue University in West Lafayette, Indiana, July 19-23, women from Canada and the United States will come together to prepare themselves for more effective leadership in their local churches as they relate to the world-wide cause of Christ. These women will represent their own groups. After the Quadrennial they will return home to pass on to the rest of us the knowledge and inspiration that have come from the days of intensive study, sharing and prayer.

Those who attend have been especially selected because of their interests, leadership positions and ability. They are "chosen" women who will take with them our needs and hopes and return to help us become more effective and consecrated women in the church and the community.

We shall all, then, participate in the Quadrennial, and each of us will feel a part of it.

HYMN: "A Charge to Keep I Have," No. 373 in *Christian Worship, A Hymnal.*

PRAYER *(by the Vice-President)*: Our Father, because the spirit of Christ must be renewed within us, we thank thee for the rededication of life that this great meeting will demand of us. Because we must serve the present age, we are grateful for every opportunity to face the problems of our world and learn what action must be taken by the concerted effort of Christian people. Because Christians must grow in vision and undertake difficult tasks, we thank thee for the inspiration and guidance of devoted leaders who help us to see the needs and lead us to accomplish our tasks. Give us courage each day to serve thee with all our strength. Amen.

Purpose and Plan of the Quadrennial

(Presented by Four Women)

FIRST WOMAN: The Quadrennial theme is "Choose Ye This Day," a quotation from Joshua, who asked the people of Israel to choose between the Lord God and the pagan deities to which they had given allegiance. *(Read Joshua 24:14-16.)*

When Jesus was brought to trial, one of the charges made against him was that he "stirred up the people." He upbraided the cities, rebuked the Pharisees, criticized his disciples for their selfishness, and called the people of his day "an evil generation."

If we are not aware every day of the social and personal vices that grip mankind, we soon will fall into a state of false contentment and security; so we, too, must choose whom we will serve.

SECOND WOMAN: Worship and Bible study will be a vital part of the Assembly. Each day, following the morning worship, A. Dale Fiers will conduct a Bible study. Every evening there will be a worship period. A plan for "prayer partners" will be developed. This emphasis on group worship and private devotions will undergird the Assembly.

THIRD WOMAN: Three women, authors of religious books, will discuss the various phases of stewardship on Friday morning. Every Christian must grow in stewardship, and women have a special responsibility in this field, because of their place in family life and their influence in the church and the community.

FOURTH WOMAN: Through discussion groups, major addresses, drama and music the delegates will be informed and challenged, and through our representative (s) we will get a vision of what we as Christian women *can* and *must* do in the Decade of Decision to enlarge and strengthen the Christian mission.

Commissioning of Delegate or Delegates

LEADER: *(Name or Names)* has been selected by our Christian Women's Fellowship to represent us at the Quadrennial Assembly. We wish to affirm the choice and dedicate ourselves to the purposes of that meeting.

(Delegate(s) will stand facing the Fellowship.)

COMMISSION STATEMENT *(to be read in unison by the Fellowship)*: We commission you to go to the Quadrennial Assembly as a representative of the Christian Women's Fellowship of our church. You were selected because of your ability to grow in faith and work, and because of your interest in the world outreach of Christianity.

We ask you to present our aspirations for a growing Fellowship that finds strength in sharing with similar groups in many lands.

We send you to this Assembly with our love and prayers, confident that you will give your best effort to enlarging your knowledge and interests and adding depth to your spiritual qualities.

We commend you to the fellowship of the meeting; to the sharing sessions and the discussion groups; to the contacts with missionaries and Christian leaders who will give inspiration and guidance.

It is our expectation that we may share, through you, this experience in growth of vision and knowledge, so that together we may serve our Saviour more acceptably.

RESPONSE BY DELEGATE: I am grateful for this opportunity to participate in the Quadrennial Assembly and will give my best effort to sharing in all phases of its program. I will represent you to the best of my ability and will feel the responsibility of communicating to each of you the rich rewards of the experience. I look toward the meeting with great hope and deep humility, thanking God for your trust in me and asking his guidance that I may be a worthy representative.

PRAYER: Our Father, we have chosen to serve thee. Let us now cast out our lesser loyalties and purge ourselves of the placid acceptance of evils around us. Reveal to us thy plans and show us how to accomplish thy purposes. Make us zealous to do thy will, that our faith may become vital and thy kingdom come through us. Amen.

HYMN: "Lord, Speak to Me," No. 470

FELLOWSHIP BENEDICTION

Disciples Honored as Mothers of Year

Mrs. J. Warren Hastings, national director of field services for Unified Promotion, was recently selected by the American Mothers Committee of Washington, D. C., as the "Mother of the Year" in the nation's capital. The mother of two married daughters, she has seven grandchildren.

Mrs. Henry A. Stovall, principal of Hazel Green Academy, has been named Kentucky Mother of 1961. Mrs. Stovall, who has reared three children of her own and counseled hundreds of others at the academy, received a plaque from Kentucky Governor Bert Combs, on March 30, in Frankfort, Ky. She and her husband, who is Hazel Green's director, have served at the Disciple home missions Christian service center for 33 years. They have nine grandchildren.

Echoes— *from Everywhere*

Paraguayan Church Studies Opportunities

DURING the past year and a half the Christian Churches (Disciples of Christ) in Paraguay have recorded a sizable growth in terms of new pastors and new churches.

At the moment, construction is under way in Arroyos y Esteros and Tuyupucu. There are plans to begin work on new sanctuaries in the Friendship Mission and San Miguel. The former is under way and the latter should get under way very soon.

Although there are many opportunities for other new churches, there doesn't seem to be much possibility of opening any in the near future. There are no more funds with which to pay salaries. The Paraguayan church is able to underwrite only a small portion of the costs of a pastor's salary. The Mission gets sufficient designated funds for buildings and institutions but has been able to find very little for employing full-time workers in evangelism.

The Paraguayan budget for evangelism and church extension will probably terminate the fiscal year in the red. But the church in Paraguay likes to think that although the church may lack in funds, it is rich in faith and will continue to work and pray to the end that the Kingdom of God be established in all of Paraguay.

—FRANK PICKETT

Asunción, Paraguay

Strife in Congo Affects the Church

It would be foolish to say that the church has gone through all this strife unaffected. After all, our Christians are citizens of this new nation and are vitally concerned with each new development. Current events are ever being discussed, before and after church and during board meetings.

But attendance still holds up well here in town, although back-country areas are back-sliding a little, especially in offerings.

Many of our young preachers have quit the ministry to look for more lucrative work in government and commerce. The United Society has stepped in with salary supplements for preachers in areas hard-hit by the sudden departure of Belgian businessmen, who in many cases provided the sole income for large masses of people.

—BEN C. HOBGOOD

Coquilhatville, Republic of Congo

Lit-Lit Provides Material For the New Literates

Once a person learns *how* to read, there is no guarantee that he or she *will* read. In some areas, up to 90 per cent of new literates from earlier campaigns have slipped back into illiteracy, not because they do not want to go on, but because there are no materials interesting and rewarding enough to encourage the reading habit.

From India comes one of many answers: a new series of four-page Christian tracts, done in two colors, dealing with subjects of immediate interest and concern to the people to whom they are offered, both Christian and non-Christian. For example, one tract speaks of the place of the industrial workers in factories and mills. Forty thousand copies of the twelve tracts have been sold in the first year of publication. Now the plan is to extend publication by translating these into three more of India's fourteen major languages.

—Lit-Lit Newsletter

Preparations Being Made For Latin American Conference

Recently I spent five weeks traveling through a number of Latin American countries. These visits gave me contacts with the church leaders, to interest them in the Second Latin American Evangelical Conference, which will take place in Lima, Peru, July 29 to August 6.

It has been a real inspiration to observe the growth of evangelical work in Latin America and to appreciate the interest and preparation that is being made for this great event. The central theme is "Christ the Hope of Latin America." Everywhere I have asked for prayer and financial support because I believe this is the outstanding event of this decade. With the help of our brethren in all churches in these days of preparation, I am sure that a great blessing will come to all of America, and the message of salvation will become a deeper reality in every nation.

—MISS JORGELINA LOZADA

Buenos Aires, Argentina

Congolese Leader Reports On Trip to Upriver Stations

(NOTE: *Paul D. M'Benga, legal representative of the Disciples of Christ in the Republic of the Congo, gives the following report on a recent trip to "upriver" stations of the Congo church with Garland S. Farmer, administrative field secretary.)*

From January 7 to 25, Mr. Farmer and I were on a trip to Boende, Wema and Mondombe. Truly I had much happiness to see that although there are no missionaries in these places, the Congolese have taken up the work on their shoulders in this time of difficulty. They are working with a good desire to do their work well in spite of mistakes and distressing conditions.

It is in reality a story of victory. The pastors are making their journeys all of the time telling the good news, holding the back-country meetings of people and paying the teachers with what little money they have. It is the same story regarding medical service. The medical helpers are working with devotion just as our doctors do. What happiness this brings! It makes me happy that they do this in a time when we lack many things and when there is distress and uncertainty! Is this not a real victory?

Church in Orissa, India, Records Growth

—Photo by Lew A. Davis

L. Franklin White, missionary in Orissa, India, with The United Christian Missionary Society, is shown in this photo above as he conducts a baptismal service for several converts. Disciples cooperate in this area of India with the Baptist Missionary Society of Great Britain. In the several years since the establishment of the work, the church there has reported a steady growth. New congregations have been organized. One of the most important developments for the area has been the establishment of a hospital at Diptipur. Missionaries working in Orissa include, in addition to Mr. White and his wife, Mr. and Mrs. Keith Hall and Dr. and Mrs. Paul Detweiler. The Whites and Detweilers are at Diptipur and the Halls are stationed at Balangir in evangelistic work.

Missionary Worship Service

Theme: *Be Thou Our Guide*

July

FOR the study of "Churches for New Times," the worship theme is "Be Thou Our Guide." A prayer of supplication, it focuses attention for July on our need for guidance "as we face change."

The purpose of any service like this is to provide a worship experience. It is not a "duty." It must *mean* something. Therefore, prayerfully adapt this suggested order and seek to achieve an awareness of God's presence.

STATEMENT OF THEME: Today we will consider the general fact of change in our day, the perplexity caused by that change, and the need for divine guidance in the face of change.

WORSHIP HYMN: No. 393—Guide Me, O Thou Great Jehovah (To be found in *Christian Worship: A Hymnal.*)

PRAYER: Pray especially for God's presence.

SCRIPTURE READING: Psalm 61.

MEDITATION: Use the paragraphs given below as the basis for your meditation but do not read them. Study them before the meeting. Add your own ideas. Offered in your own words, the meditation will have a ring of sincerity and meaning that reading cannot give.

OFFERING AND DEDICATION

MISSIONARY BENEDICTION

Meditation

Henry F. Lyte wrote in his comforting hymn, "Abide with Me!" these words:

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O Thou, who changest not, abide with me!

Change is the order of the day and is seen in all human endeavor. Every generation steps in rhythm to a different tune. Think of the world of fashion—how quickly fashions change!—modes of travel . . . methods of cooking. . . . One generation thrills to the music of a wind-up victrola and the next to the stereophonic player. Great-grandmother was delighted with her stand-up churn and Grandfather with his Model T. Today these things, once the "last word," are museum pieces.

All in all, society has evolved from the "cracker barrel" to the "cake mix" age. Speed has become a god to worship; efficiency the altar before which we bow.

So what are we to do? We must strike a balance of head and heart and realize that along with the part of life that must change are many parts that do not and must not change. Therefore we pray, "Lord, be thou our guide in determining which change is good and which is not." Only so can we live in the world without the world living in us.

Let us consider the four unchangeables of life:

(1) Our need for each other. It does not change. Friendship is man's greatest human achievement. You can't, so they say, be human alone. We can count on our need for each other.

(2) Our need for God. Whether in the day of cracker barrels or cake mixes, this fact does not change. God made us dependent upon himself. Dependence keeps us close to him and our relationships sweet. We can count on our need for God.

(3) God himself does not change. Upon this we can stake our very lives. For this let us be eternally grateful.

"Great is Thy faithfulness," O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been Thou forever wilt be.[1]

We can count on God!

(4) The mission of the church does not change. Oh, you may dress the church in different clothes and house it in ultramodern structures, but its purpose stands unchanged in the center of a changing world. It is Christ's body on earth; it is the soul's fortress; it seeks; it saves; it preserves. You can count on the church!

These unchanging things—man's dependence on God, the steadfastness of his love, the unchanging purpose of his church—these are the stable things in a rocking and reeling world. These are the things which determine our decisions from day to day and color our relationships with our fellows. But we lose sight of these unchanging things because of the mixed-up values of the world in which we live.

We need someone to lead us through the forest of temptation and the cave of tottery definitions of right and wrong. In the complicated maze of change that is life today, we need someone to lead us through to the light of strength and truth. Lord, be thou that guide.

—MARGARET E. WICKSTROM[2]

[1] *Great Is Thy Faithfulness,* by Thomas O. Chisholm. © By permission Hope Publishing Co., Chicago, U.S.A.

[2] Margaret E. Wickstrom is the wife of O. Clarence Wickstrom, minister of First Christian Church in Moberly, Missouri.

In Memoriam

Mrs. Charles Bird, Nov. 1960, Harrisonville, Mo. Member of the Christian Church since youth and a consecrated and beloved member of Harrisonville church for 66 years. Active in Sunday school, missionary society—local, county and district—and in all church activities. Age 88.

Mrs. C. C. Isbell, Jan. 27, Hillsboro, Tex. A deaconess and treasurer of CWF for many years. The title of a book given to the church library in her memory, *Love Is Something You Do,* expresses the Christian life she lived. Her husband and children are active in church work.

Mrs. Elizabeth Gilbert Abbott, Oct. 1960, Grifton, N. C. Faithful and active member of Bethel Christian Church. Also active in Sunday school and a charter member of CWF. Born May 13, 1878.

Miss Bertha Lee, Hartselle, Ala. Faithful member of CWF. Served the Circle in different capacities. Was World Call secretary at time of death. She loved her Bible and read it constantly.

Mrs. Minnie G. Rowe, Mar. 3, San Diego, Calif. Faithful worker in Eastside Christian Church and president of her group in CWF. Taught Sunday school class many years in Sprechels, where there was no church.

Mrs. Mary Etta Rose, Mar. 4, Sacramento, Calif. Member of Garfield Park Christian Church, Santa Cruz. Widow of the late Rev. Morton L. Rose and mother of the late Mrs. Ruth M. Rowe and of Rev. Galen Lee Rose, secretary of the Sacramento Council of Churches, Age 98 years.

Miss Nancy J. Cummings, Mar. 10, Santa Fe, N. Mex. Beloved member of First Christian Church. Faithful worker in her church. Was the first Guild representative from her state on the International CWF Commission and served two terms as state Guild chairman.

Mrs. Emma Procter Southern, Independence, Mo. Daughter of Alexander Procter, minister and scholar. A friend said of her: "She is one we think of as the old stock, the bold, the courageous, the pathfinders and pace-setters, who have given us inspiration and security. She had the great strength of mind and body, a rare intellectual and physical vitality. She was a great force for good . . . her influence will live on."

WORLD CALL

Adults and Mission

Plan an Around-the-World Evening

Exotic Food! Fellowship!

IN January, the congregation of my church traveled around the world via a youth-sponsored "World-wide Smorgasbord." The evening was planned by the church youth as the kickoff for Youth Week, but adults helped with the preparations and certainly enjoyed the occasion as much as the young people did.

The dinner was served in the traditional smorgasbord manner. There were dishes from many countries. Young girls in Indian saris and Japanese kimonos served chow mein, sweet-sour pork, Italian spaghetti, Jordanian salad, Spanish rice, Indian curry, Mexican hot beans, an Indonesian rice dish, and tropical fruit salad.

The church fellowship hall provided the dining area and was effectively decorated with coolie hats, wood carved figurines, and colorful place settings. Others in the congregation who had access to costumes from around the world had been invited to wear them, and these added considerably to the colorful atmosphere.

Pictures illustrating the outreach of the church around the world had been mounted and placed on the walls around the fellowship hall just at eye level. Here and there a map centered attention upon some particular part of the globe.

After dinner a stimulating choral reading was presented by the youth group. This was an inspirational conclusion to an evening of enjoyable fellowship.

(The foregoing paragraphs were written by Kathy Keith. She is a member of the youth group at Downey Avenue Christian Church, Indianapolis, Indiana.)

The pictures used were from the GLIMPSES SERIES.

The choral reading presented was *The Crier Calls,* by Darius Leander Swann. This drama shows the struggle of depressed groups for justice and opportunity, and it challenges the church to action.

This congregation had recently brought a refugee family from Indonesia into the community. The Indonesian rice dish was prepared by them. A cook book provided recipes for most of the other dishes.

Resources

AN around-the-world evening can serve to open a school of missions or climax one. It can serve for a family-night dinner meeting at the church. During the summer when so many folk are out of town on vacation trips, and those remaining in town are feeling a little left-behind, a series of evenings devoted to developing the concept of world fellowship would be worth the time and trouble required for planning. A wealth of resources is available. Many of these resources will be in your church libraries.

Special Worship Helps

When We Pray, compiled by Wilmina Rowland. Prayers from young people of many countries around the world. Friendship Press. Paper, 50 cents.

When We Share, compiled by Frances Maeda. Devotional materials from various countries. Friendship Press. Paper, 65 cents.

Program Helps

Sources of Songs, Games, Recipes

Children's Games from Many Lands, edited by Nina Millen. Easy-to-follow directions for 262 games from 55 different countries. Friendship Press. Paper, $1.95; cloth, $2.95.

The Whole World Singing, compiled by Edith Lovell Thomas. Ninety-nine songs for work, play and worship from 40 countries. Friendship Press. Paper, $1.95; cloth, $2.95.

The Missionary Story Hour, edited by Nina Millen. Collection of stories about missions all over the world. Friendship Press. Paper, $1.95; cloth, $2.95.

THE FUN AND FESTIVAL SERIES

Booklets of games, festival plans, songs, recipes, and stories. Friendship Press. Paper, 75 cents each.

Fun and Festival from Latin America; Fun and Festival from China; Fun and Festival from Africa; Fun and Festival from India, Pakistan and Ceylon; Fun and Festival from Japan; Fun and Festival from the Middle East; Fun and Festival from Southeast Asia; Fun and Festival from the United States and Canada.

PLACE MATS and FACE SKETCHES SERIES

Stories of Christians pictured on the place mats.

Face Sketches, 15 cents each

Place Mats, 65 cents for 25

Africa Place Mat and *Face Sketches*

Middle East Place Mat and *Face Sketches*

Japan Place Mat and *Face Sketches*

Southeast Asia Place Mat and *Face Sketches*

India Place Mat and *Face Sketches*

World Place Mat and *Face Sketches*

Audio-Visual Possibilities

A wide range of audio-visual materials depicting some aspect of the mission of the church is listed in the *Audio-Visual Services Catalog Supplement.*

Drama: One-act plays and choral readings dramatizing some phase of the outreaching mission of the church make excellent program resources. Ask for the *Friendship Press Drama Catalog.*

To Add Atmosphere

AROUND THE WORLD PICTURE BOOK SERIES

Packets of colored pictures (10x13) of children around the world. On the back of each picture is a story. Excellent resource for the person in charge of the little children's story hour. Friendship Press. $1.50 per packet.

Babies Around the World; Children and Their Homes; Children and Their Pets; Children and Their Toys; Children at Bedtime Prayer; Children at Worship.

GLIMPSES SERIES

Packets of sixteen black and white pictures (8x10) illustrating the work of the church. 60 cents per packet.

Glimpses from Japan; Glimpses of the Middle East; Glimpses of Africa; Glimpses of the World Church; Glimpses of Home Mission Institutions

MAPS

Maps always add color. These vary in size and cost.

Political Map of Africa—$1.00

Political Map of India—50 cents

Political Map of Japan—75 cents

Political Map of Latin America—50 cents

Political Map of the Middle East and North America—75 cents

Political Map of Southeast Asia—75 cents

World Map (50x72)—Latexed material, $5.00.

Gospel and the World Mission Map (52x33), $1.25

Youth and Missions

Summer Is for Doing

SUMMER is for doing—doing all of the things that individual teens and youth fellowships have thought about but failed to find time for during the regular school year. Some of these jobs may be necessary preparation for important and colorful big events of the youth program.

There is a task for every taste. Summer work must be fun for the individual, the buddy group, or the larger group tackling it. That means that your youth fellowship should assemble a generous and exciting list of possibilities. Turn through *Christian Youth Studies World Outreach Witness* for springboard ideas. Keep your list in view for several meetings, encouraging members to put their names opposite important group tasks listed.

Book Roundup

With school assignments over until fall for most teens, here is an opportunity to relax profitably by means of a read-and-rest program. Give a committee the task of planning it. The chairman may read the palm of each member and report what he sees in terms of book titles the palm-owner should enjoy reading! He must try at least one of the books.

Plan a read-aloud evening. Short passages may arouse interest in finishing the book. Try an each-one-sell-one campaign, during which each member sells a friend on reading one of the seller's favorite *Books Are Bridges* books. At a book banquet, or some other meeting, allow five to ten minutes for a free-for-all selling campaign.

Teens on Tour

With millions of Americans making summer trips, several members of your group will probably be accompanying their families on vacation jaunts. Let each of these represent your group. Arrange a short commissioning service for each member, emphasizing the opportunities he will have to gather impressions that will be interesting and helpful to his fellow members.

Peering forward to the study of "Churches for New Times," the committee may list for travelers such tasks as the following: Observe and describe several types of community—inner-city neighborhood deteriorating, renewal project in the inner city, developments made up of small homes crowded together, a suburb of luxurious homes, an "asphalt jungle" of tall apartment houses, or a sparsely settled rural area. Youth may be asked to observe and describe churches in various types of communities, including some which have an unusual setting or program. Some touring teens may attend worship services at national parks or at other resorts. Home missions institutions and congregations related to their programs would be centers worth visiting.

Sharing may involve color slides, black and white pictures, a travelogue, or a journal. The reports may form part of the discussion meetings when the group studies "Churches for New Times," using study materials in *Tack* or *Focus,* annuals soon to replace *Fellowship* and *PM Pack.*

Save It—You May Need It!

Two or three youth of a buddy group may put into notebooks or card files favorite games from many countries or elements of worship programs, such as favorite prayers and poems.

Songs of many lands may be collected for a sing-your-way-around-the-world event in the fall or winter months. Pictures may be collected for use in meetings to come during the busy season. Youth may locate art and craft objects from Latin American countries and be ready to display them.

No Lazy Bones!

Oh yes, there *are* jobs for which volunteer help would be welcomed! Errands for the church office on busy days, perhaps. Or, secretarial help is often needed. Perhaps a home for children or for the aged could use a variety of services.

Imagination should be able to uncover a good opportunity for work days or a week-long work camp. Examine your community for a hint of such a need. Could a new church use help on the grounds? Does a church library need girls who have had experience in the high school library? Perhaps several youth fellowships could join efforts to provide some recreation equipment or program needed by all youth of the neighborhood. A church survey may have been planned and postponed for lack of workers. Senior highs may be the answer to the need.

—Mareta Smoot

Treasurers Only

Is your money any good? Lying in a box or stored in an envelope, your funds for missions are worthless, helplessly lost, perhaps forgotten. Money is minted life. Purposeful care suggests release of all unused funds before the missionary year ends, June 30. Idle balances in treasuries across the continent could finance your mission to Japan for a whole year, if mailed to Indianapolis.

—Charles C. Mills

Work campers convert an abandoned schoolhouse into a youth conference center.
—RNS Photo

WORLD CALL NEWS ROOM

Miss Mabel Metze Named to New Post

MISS Mabel Metze has been named executive director of educational administration for the Christian Churches (Disciples of Christ). She is in charge of one of the eight sections of the department of Christian education of The United Christian Missionary Society.

The educational administration section gives guidance to and provides resources for those in the local church who have charge of the educational program. These include the Christian education functional department or committee, the church school superintendent and other general officers of the church school, the employed director of Christian education, and the pastor and other employed staff so far as their responsibilities for phases of the educational program are concerned.

Prior to becoming executive director of her section, Miss Metze was national director of educational administration and leadership education, a portfolio that has now been divided. She came to the staff in 1948 as director of children's work field program, following a year as director of children's work for Christian Churches in the Chesapeake Area.

Stewardship Workshop

Four Disciples participated in the first Workshop on World Christian Stewardship, held April 5-7 in Warwick, N. Y. At the meeting were Spencer P. Austin, executive secretary of Unified Promotion; Ira A. Paternoster, executive secretary of resources and interpretation for the United Society; Norwood Tye, missionary to the Philippines; and Ralph Q. Adams, missionary to Paraguay.

The workshop prepared many of the participants for a World Conference on Stewardship to be held in Geneva, Switzerland, Aug. 30-Sept. 6. The workshop was under the auspices of the National Council of Churches.

Sales Literature

Mrs. Forrestine Haggerty is the new field representative in the sales literature section of the United Society. She replaces Miss Marilyn Hotz, who was named director of the section upon the resignation of Mrs. Winona Fishback Bodine. Mrs. Haggerty has served as a local church director of Christian education in Indianapolis and has been with the Indiana Association of Christian Churches. She lived in Damascus, Ohio, before returning to Indianapolis.

Congolese Visitor

A recent visitor to Missions Building in Indianapolis was Emile Disengomoka of the Republic of the Congo. Mr. Disengomoka is a graduate of the pastors' and teachers' school at Kimpese, Congo, and of the Teachers' Training School of Brussels—where in 1952 he was the first Congolese student to be sent to a Belgian university. He has recently been elected president of the board of managers of the new Congo Polytechnic Institute, in which Disciples of Christ are assuming a large share.

Radio and TV Director

Mrs. Hobart P. Brown of Akron, Ohio, has been named director of radio and television in the Office of Interpretation of the International Convention of Christian Churches.

Active in religious broadcasting for seventeen years, Mrs. Brown will serve as a part-time staff member of the Disciples' Office of Interpretation. She will help arrange radio-TV coverage of assemblies of the International Convention, guide Disciples' broadcasting activities, and represent her communion in cooperative projects, including the Broadcasting and Film Commission of the National Council of Churches.

Death

Howard B. Detweiler, Disciple minister of Peoria, Ill., died on April 14 following a heart attack on Palm Sunday. He was the father of Paul Detweiler, Disciple medical missionary in Diptipur, Orissa, India.

CWF Director

Miss Lois Mothershed has been named national director in the local Christian Women's Fellowship services section of the CWF department of the United Society. Miss Mothershed, former national president of the Disciples Student Fellowship, will begin her services on June 15.

Missionary Register

Departing for the field:

GARLAND S. FARMER, administrative field secretary for Congo, returned to the field in mid-April following an administrative trip to the U. S. which began on March 11.

MR. AND MRS. H. AUSTIN SMITH left New York on March 28 and arrived in the Union of South Africa on March 29 for another term of service.

MISS FRANCES HILL left on April 30 from New Orleans for a special term of service in the Philippines.

College of Missions

The 1961 summer session of the College of Missions will be held June 14-July 17 at Indianapolis and at Crystal Beach, Mich. Mr. and Mrs. Marshall Gilchrist, missionaries on furlough from Paraguay, will serve as hosts. Faculty members will include staff of the division of world mission of the United Society, sponsor of the summer session; and Vladimir DuPre of Grinnell, Iowa; Donald McGavran, former India missionary and now special lecturer in missions; Harry C. Munro, professor of religion at Jarvis Christian College; and Mac Sterling of Waco, Tex.

Field Desk

Walter D. Cardwell, former missionary in Congo, is now related to the interpretation and public information section of the United Society. He will give supervision to the scheduling of personnel at the field desk and will be responsible for administration of the State and Area Missionary Partnership.

Former CWF Leader Honored

Mrs. Carrie M. Howland of Pueblo, Colo., executive secretary of Christian Women's Fellowship in Colorado, Wyoming, Utah, New Mexico and southwest Texas until her retirement in 1957, has been elected president of Colorado United Church Women.

Discuss Standards For Education Workers

Officers of the National Fellowship of Disciple Directors meet in Indianapolis to plan their 1962 assembly sessions and to discuss standards for directors of Christian education. Left to right are Miss Mabel Metze, Jerry L. Thompson, Don L. Scott, Mrs. Martha Clevenger. —Audio-Visual Photo

Book Chat

(*Continued from page* 24)

very wholesome, but the facts ought to be faced with intelligence and understanding as well as with Christian conviction.

DR. Roy Pearson is dean of Andover Newton Theological School. He has written a rather large book of prayers for public worship. Anyone who has tried to write prayers for publication knows how difficult it is and can have some appreciation of the effort that must have gone into this work. The title of the work is *Hear Our Prayer,* and there are general prayers for Christian worship, prayers of invocation, and pastoral prayers for special days of the church year and patriotic occasions, offering prayers, prayers before and after the sermon, and prayers for the sacraments. The literary style of these prayers is excellent and the content authentic. A careful study of Dr. Pearson's prayers would help us avoid prayer that is cheap, self-righteous and careless.

Books Mentioned in Book Chat

THE SPIRIT OF PROTESTANTISM, by Robert McAfee Brown. New York. The Oxford Press. 265 pp. Price, $4.50.

THE FOUR GOSPELS AS ONE, by David H. Yarn, Jr. New York. Harpers. 201 pp. Price, $2.95.

THE PROPHET FROM NAZARETH, by Morton Scott Enslin. New York. McGraw-Hill Co. 221 pp. Price, $4.95.

DISORDERS OF THE EMOTIONAL AND SPIRITUAL LIFE, by W. L. Northridge. London. The Epworth Press. 130 pp. Price, $3.00.

SEX WAYS IN FACT AND FAITH, edited by Evelyn and Sylvanus Duvall. New York. Association Press. 253 pp. Price, $3.95.

HEAR OUR PRAYER, by Roy Pearson. New York. McGraw-Hill Co. 173 pp. Price, $3.75.

Book of the Month

LAUGHTER IN THE BIBLE, by Gary Webster. St. Louis. The Bethany Press. Price, $2.95.

The Christian Literature Commission recommends *Laughter in the Bible,* by Gary Webster, to Disciples of Christ for June reading. Reviewing the book for the commission is Chaplain Fred W. Carlock of Wiesbaden Air Force Base, Germany. Chaplain Carlock, a Disciple, writes:

"*Laughter in the Bible* is not a joke book. It is a serious analysis of the happy spirits of those who weave their way through the pages of this Holy Book. It reveals the human side of the great patriarchs and prophets who had their moments of levity, even in the midst of adversity and persecution.

"Gary Webster has much to say about the fact that laughter is as old as man, yet as modern as today's newscast. He brings to light the fact that humor is always appropriate and helpful, and shows, through extensive research, that the Bible is not a book of morbidity with continual serious intent, but that it contains numerous accounts of laughter which is the 'token of the Divine imprint' (Chapter 2)."

A HISTORY OF THE EVANGELICAL AND REFORMED CHURCH, by David Dunn, Paul N. Crusius, Josias Friedli, Theophil W. Menzel, Carl E. Schneider, William Toth, and James E. Wagner. Philadelphia. Christian Education Press. Price, $5.95.

Here is a story of a church with rich traditions but also of a church not afraid to cross new frontiers in its quest for Christian unity.

As this volume is published in the spring of 1961 the Evangelical and Reformed Church is within months of completing the union with the Congregational Christian Churches formally entered upon in Cleveland in 1957. Yet until 1934 the E and R Church itself was two bodies: the Reformed Church in the United States, and the Evangelical Synod of North America. These two historic churches were together in the united body less than ten years before they began conversations which led them and the Congregational Christian Churches to join in forming the new United Church of Christ. Here then is a story of Christians truly concerned with seeking today's answer to Christ's prayer that they may all be one.

The first section of five chapters traces the life of the Reformed Church from its European background and American origins up to the 1934 union. The second section does the same for the Evangelical Synod. In the third section Carl E. Schneider of the Evangelical tradition and James E. Wagner of the former Reformed group write respectively of the 1929-40 period, "Journey into Union," and the 1940-1960 period, "The New Witness."

Here is a concise history of a truly great

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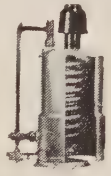

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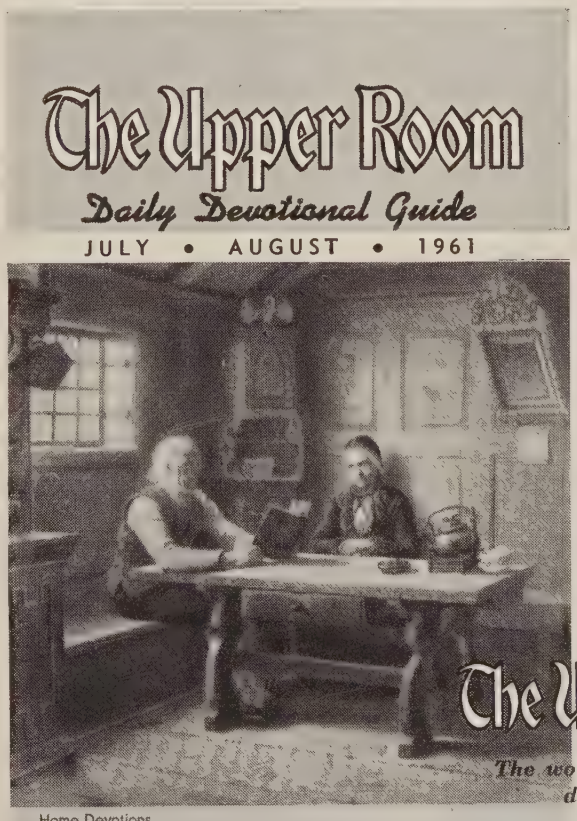

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Books: Churches for New Times

Christian Churches for New Times

THIS is a new era for church planning and development. Arthur J. Stanley uses a conversational style in much of this book. He begins by reviewing the challenge of these new times for the church. He discusses planning, cooperation, help available to churches, and the need for spiritual power. This book will captivate your attention and hold your interest. *(Christian Board of Publication. 1961. Ninety-five cents.)*

—RUSSELL F. HARRISON

God's Mission—and Ours

The church exists because of its mission. This is given by God, so let it be certain its mission is God's mission. The church must re-examine its inner nature, its theology, its missionary concerns and methods, and the contemporary culture. "You can't export what you don't have" is a major theme of this lucid critique of missions by Eugene L. Smith. *(Abingdon Press. 1961. $3.25.)*

—GEORGE EARLE OWEN

The Suburban Captivity of the Churches

Even though Gibson Winter's book is strongly oriented to economic determinism, it serves as a mirror for the average church. His analysis of the current state of religion in America is both depressing and shocking. Nevertheless, he is stimulating and exciting in that he makes us face reality and at the close of the book suggests a radical solution which might very well bring churches out of mediocrity into true mission. *(Doubleday & Co. 1961. $3.50.)*

—DALE W. MEDEARIS

The Future Won't Wait

In this dynamic book, Harvey A. Everett describes revolution abroad in the world. He asserts that whether the revolution be expressed in technological progress, population explosions, political upheaval, or the bitter struggle for the minds of men makes little difference. His plea is that the church make the timeless gospel relevant to this day; that the church aggressively minister to contemporary needs in new and creative ways; that youth participate effectively in the church's ministry during these new days. *(Friendship Press. 1960. Cloth, $2.95; paper, $1.75.)*

—LOREN E. ARNETT

Keys for Tori

In this story of Tori (junior high nickname for Victoria), Virginia Murrill Jeffries has given a picture of Americans on the move as seen through the eyes of a teen-ager. Like so many Americans, Tori has moved continually as her father took better jobs. Through many events and near tragedy, she comes to realize that God, his church and his people are with her wherever she goes. *(Friendship Press. 1961. Cloth, $2.95; paper, $1.75.)*

—LEE STILES

Edge of the Edge

Against a background of "new times" (population explosion, mobility, strip cities, space flights), Theodore E. Matson develops the idea that every community in North America is a mission frontier, that the message of the church is the same but the circumstances in which we live are different, so the church must look for new and creative approaches. *(Friendship Press. 1961. Cloth, $2.95; paper, $1.50.)*

—MARILYNNE HILL

The Thunder Egg

Grace McGavran's books are always excellent and this one is no exception. It has an interesting setting on a frontier farm in Washington state. It contains fascinating information about rocks and "rock hounds." Best of all is the story, rich in experiences, uplifting in its action, and a vivid challenge to boys and girls from nine to twelve. *(Friendship Press. 1961. Cloth, $2.95; paper, $1.75.)*

—ELLA HUFF KEPPLE

By Deed and Design

Crisscross the nation and look in on eleven churches of various denominations as Virgil E. Foster tells their stories. Some had their beginnings in temporary settings. They have all faced many difficult issues and resolved them in different ways. Human interest and keen insight characterize this book. *(Friendship Press. 1961. Cloth, $2.95; paper, $1.50.)*

—ANITA NEWSOM

Timmy's Team

A delightful story by Juanita P. Shacklett for children in grades one to three. When Timmy and his family move to a new community he feels lonely and difficulties pile up. He forms a team with two friendly boys and they solve three mysteries, thus working out Timmy's problems. They help with a new church and make a friend of the most unfriendly boy of all. *(Friendship Press. 1961. Cloth, $2.95; paper, $1.75.)*

—E. H. K.

Heartbreak Street

What are the problems and challenges of life in the inner city? Dorothy Gilman Butters involves her readers in them through the story of Kitty Boscz, a sensitive seventeen-year-old. Driven by bitter ambition to escape from "depressed" Pearl Street, she resentfully takes high-paying, night-shift work to help support two younger brothers, one on the verge of juvenile delinquency. In two community center workers, the Boscz family discovers people genuinely concerned for others. Through their influence Kitty senses her own ability to help transform Pearl Street. *(Macrae Smith Co. 1958. $2.75.)*

—JOAN LEDGER

My Dog Is Lost!

Ezra Jack Keats and Pat Cherr, artist and author, have made a delightful book for six- to eight-year-olds. Juanito, a Puerto Rican lad in New York, speaks only Spanish. Readers will feel the boy's sorrow at the loss of his dog. They will share the excitement of his search through Chinatown, Park Avenue and Harlem. They will learn a few words of Spanish and will rejoice with Juanito's new friends when Pepito is found. *(Thomas Y. Crowell & Co. 1960. $2.75.)*

—E. H. K.

Christian body—great in what it has been, in what it now is and in its concept of what it may be. In the last sentence of the book, Dr. Wagner says of the Evangelical and Reformed Church that "it stands on the threshold of what it firmly believes will be a losing of its life only to find that life more fully in the United Church of Christ."
—G.W.B.

POLITICAL HANDBOOK OF THE WORLD, 1961. Edited by Walter H. Mallory. New York, Harpers. Price, $4.50.

This is the 34th yearly edition of one of the most important and useful handbooks printed. Every country in the world is covered briefly but adequately with summary information on governments, parties and party leaders, newspapers and periodicals, area, population and other matters in which people are interested. In many instances there is also a statement on recent political events. The book presents a wealth of authoritative information invaluable to students and of real interest to average readers.

Publications Received

THE BIBLICAL ARCHAEOLOGIST READER, edited by G. Ernest Wright and David Noel Freedman. New York. Doubleday & Co. $1.45.

AN AMERICAN DIALOGUE, by Robert McAfee Brown and Gustave Weigel. New York. Doubleday & Co. 95 Cents.

THE NEXT DAY, *a Basis for Meeting Personal Crises*, by James A. Pike. New York. Doubleday & Co. 95 Cents.

THE RELIGIOUS FACTOR, by Gerhard Lenski. New York. Doubleday & Co. $5.95.

GOD AND COUNTRY AWARD HANDBOOK, for Boy Scouts and Their Pastors, by Will Sessions. St. Louis. Bethany Press.

I AM ANTHONY, a novel by Peg Stokes. New Jersey. Prentice-Hall, Inc. $3.95.

INDIA AND THE WEST—*Pattern for a Common Policy*, by Barbara Ward. Scranton, Pa. W. W. Norton & Co. $4.50.

LOVE AND CONFLICT, by Gibson Winter. New York. Doubleday & Co. 95 Cents.

CHURCH WOMEN AT WORK, by Wilma L. Shaffer. Cincinnati. Standard Publishing Co. $1.50.

THE LITTLE PLAYMATE BOOKS, Set III. New York. Friendship Press. $2.75.

THREE CHILDREN OF CHILE, by Ella Huff Kepple. New York. Friendship Press. Cloth, $2.95; paper, $1.75.

SOUTH AMERICANS ALL, by William F. Fore. New York. Friendship Press. Cloth, $2.95; paper, $1.75.

THE THUNDER EGG, by Grace W. McGavran. New York. Friendship Press. Cloth, $2.95; paper, $1.75.

FUN AND FESTIVAL FROM LATIN AMERICA, by Ella Huff Kepple. New York. Friendship Press. 75 Cents.

THIS IS LATIN AMERICA, by Howard W. Yoder. New York. Friendship Press. 85 Cents.

THE SHAPING OF AMERICAN RELIGION, edited by James Ward Smith and A. Leland Jamison. Princeton, N. J. Princeton University Press. $8.50.

RELIGIOUS PERSPECTIVES IN AMERICAN CULTURE, edited by James Ward and A. Leland Jamison. Princeton, N. J. Princeton University Press. $7.50.

NEW CHURCH PROGRAMS WITH THE AGING, by Elsie T. Culver. New York. Association Press. $3.50.

THE OTHER SIX DAYS, by Joseph C. McLelland. Richmond, Va. John Knox Press. Paper, $1.50.

CHINA DOCTOR, *the Life Story of Harry Willis Miller*, by Raymond S. Moore. New York. Harper & Bros. $3.95.

DEAR MR. BROWN, by Harry Emerson Fosdick. New York. Harper & Bros. $3.00.

Audio-Visual Suggestions

A CHRISTIAN IN COMMUNIST CHINA. This is the story of a Chinese Christian pastor behind the bamboo curtain in Red China. Arrested by the Communist authorities, he is imprisoned and tortured. When released to die, he is nursed back to life by Christian friends of his church who help him to escape. Feeling the constraint to return, he goes back to find new work in Red China. (16mm sound film; 20 min.; color; rental, $10.00 regular, $15.00 during Lent.)

HOW TO CONDUCT A MEETING USING PARLIAMENTARY PROCEDURES. This filmstrip, following its title, gives general and basic information about parliamentary methods of conducting a business meeting. The instructions are given on the filmstrip and there is no accompanying script-guide. Since this is a study filmstrip, it will require careful use and probably several showings. (78 frames; color; rental, $1.50; sale price, $6.00.)

(Rentals available from Audio-Visual Services, The United Christian Missionary Society. Purchase available from Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.)

They Look to America

Refugees Live with Hope

THEIR names are long and hard to say—names like Kovalekov, Razonovic, Procanov, Dulemanowski. But they are no longer than thousands of American names in telephone directories all over the country. And one day they may be American names, borne with pride by baseball-playing grandchildren.

Two thousand persons, most of them with tongue-twisting names, are waiting in Europe for a magic word that will speed them on their way to the United States. They are the kind of people who founded America, and the kind we have always welcomed—people who chafed at the restrictions of a system that stifles initiative, who wanted a fuller life than they could see ahead in their homeland, and who had the courage to risk their safety for their dreams.

Take the case of Budimir Zlatko. Mr. Zlatko was thirty-seven years old on the fifteenth of May—a broad-shouldered man with graying hair and a pleasant, forthright expression. But in the past six months there has been a subtle change in the set of his shoulders. His speech is less frank and his step is less independent. Sometimes he seems not to hear questions that are asked him. His mind is far away.

Since August, 1960, Mr. Zlatko has lived in a refugee camp in Greece—an army barracks converted into quarters for 600 refugees. And he is beginning to

(*Continued on page* 48)

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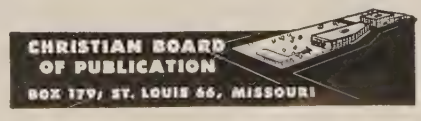


WORLD CALL

Noriko's New Coat

A Children's Story

By MARTHA TROXELL

NORIKO was sure she would never be happy again. She snuggled closer to her little brothers under their blanket on the floor. Five-year-old Mitsuo and three-year-old Nobuo had had little trouble falling asleep after a supper of milk and biscuits. But eight-year-old Noriko was lonely and terribly sad. She hid her face beneath the blanket so that no one would notice her tears. But she could not stop thinking about all the things that had happened.

On Saturday morning they had heard that a typhoon was coming toward their city in Japan. All day it rained and the wind blew harder and harder. That night her father and the other workers had to stay at the factory to do what they could to save it.

Noriko and her mother and all the neighbors shut up their houses from the storm and the children went to bed early. It was wet and cold and they knew that warmth and comfort awaited them in their pallets of thick quilts on the straw-mat floor.

Suddenly Noriko heard her mother's voice calling to them to dress quickly as the ocean was angry and large waves were coming so that they must run away. But before they could get their things together, the water was rushing in around the doors and windows.

Mother set Mitsuo and Nobuo on top of a tall dresser. Then she and Noriko quickly broke a hole through the thin ceiling into the attic and another through the roof. The roar of the water and the shrieking of the wind almost drowned out the shouts of all the people.

They had just pulled the little boys to safety when the water level reached the ceiling. The rest of that long night they clung to the roof in the wind and rain. When morning came they could see only water around them.

For two days they stayed on the roof. Then on the third day they were rescued by American and Japanese airmen working together, and they were brought in helicopters to the refugee center in the school.

As Noriko was remembering all this she felt a tap on her shoulder and looked up into the kind face of one of the relief workers.

"You are having a hard time sleeping, Noriko. Drink this cup of warm milk and you will feel better. I'll sit here beside you and talk a minute." Then the lady told her a story about a kind man named Jesus who loved all the children he met and who loved her too and wanted her to be happy again.

While the lady was still talking, her mother returned from her clean-up work of the day. She brought the joyous news that Father was safe and would join them soon. Someday they would return together to their home.

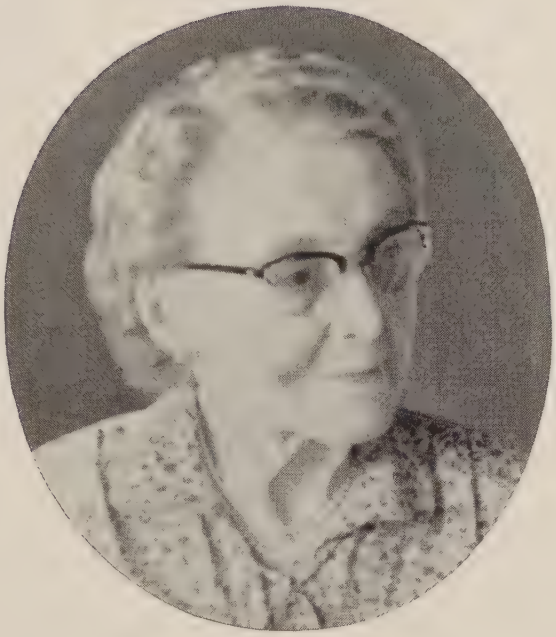
They talked for a time with the lady and learned that she was a Christian. They learned, too, that the blankets and the milk and biscuits had been given to them by Christian people. The horrible memories began to fade and Noriko fell asleep.

The next morning the Christian worker came again and with her was an American missionary. They gave her mother some warm clothing for the boys.

"This is for you, Noriko," the missionary said, as she handed her a skirt and a sweater, "and when you go to school again you will need a coat. This pretty red coat has been sent to you by a little girl in America who wanted very much to share her warm things with you. This girl knows about Jesus too, and this is her way of telling you that he loves you and she loves you, too."

"It's a beautiful coat," Noriko whispered gratefully, and she hugged her things very tightly. And then she added, almost to herself, "Thank you, my American friend, for now I know that someone cares about me. I shall be happy again."

ANNUITY



OUR ANNUITY FAMILY

Mrs. John W. Garrett of Colorado Springs, Colorado, was born in Altoona, Iowa, and joined the church at Rising Sun. After two years in Drake University, she was married and later moved to Colorado. Teaching Sunday School and being president of the missionary society helped her become interested in missionary work and other Christian service. Mrs. Garrett is a loyal supporter of The United Christian Missionary Society through the annuity plan.

For further information write to:

Department of Resources and Interpretation

The United Christian Missionary Society

222 S. Downey Avenue
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I would like *information* about

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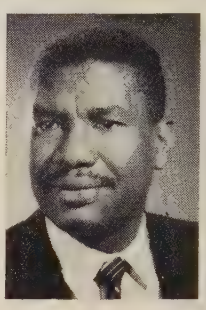
wonder, though he tries to push back his doubt, why he risked escape from his native Yugoslavia.

Six months ago the reasons were clear-cut and compelling. Mr. Zlatko had struggled and sacrificed to build a small business. He owned a truck, an orchard and a mill. With his wife and children he was beginning to enjoy comforts and develop a self-assurance he had never known on his father's farm. It was a minor success story in the best American tradition—a tradition that has no place in that corner of Europe.

The government acted to suppress it. Mr. Zlatko's land was confiscated for the benefit of the community. He was offered a job as a hired hand, with no voice in running his farm. Many of his countrymen have accepted such terms but Budimir could not accept them. If he was to live he must have room and the right to grow. Sending his wife and children to his father's home, he set out on foot across the rugged mountains that separate Yugoslavia from Greece. Once over the border, he surrendered to the police and was sent to a refugee camp at Attica. Here he wrote to the World Council of Churches, asking for the help he needed to get to the United States.

Two Enroll in EHP



Mr. Reid

WORLD CALL reports the enrollment recently of two more churches in the *World Call Every Home Plan.* One church in Massachusetts and one in Kentucky are sending WORLD CALL into the homes of all contributing members. These churches and their ministers are as follows:

CHRIST CHURCH, EVERETT, MASSACHUSETTS, Frank G. Reid, *minister.*

CYNTHIANA CHRISTIAN CHURCH, CYNTHIANA, KENTUCKY, Ben H. Moore, *minister.*

It was a letter full of hope. And, for a while, as he was interviewed, corresponded with, photographed and interviewed again, Budimir rode high on a tide of hope. But the months are wearing on—gray, empty, idle—and the tide seems to be receding.

Budimir has a roof over his head. It tops a crowded barracks room he shares with others, but it is shelter. He has enough to eat—surplus food from the United States, but more than he might have in Yugoslavia. He has clothes to wear. It is used clothing, again from America, but it is warm and whole. But his life has ground to a stop. He is suspended between two worlds. Conditioned to hard, eager work, he is bored with no job to do.

Others Add to Misery

All around him are people who share his misery and increase it, for most of them have been in the camp months or even years longer than Budimir. Some of them have given up and accepted life in limbo as all they will ever know. Budimir Zlatko has not yet surrendered to the apathy that saps the souls of camp refugees. But he is beginning to realize that he must fight it every day.

The Razonovic family has at once the same and a different problem than Budimir's. Like him they are Yugoslavs; like him they are refugees. But Aleksandar, his dark-eyed wife, Irina, and their bright ten-year-old son, Dmitri, took a different route out of their native country when restrictions became unbearably confining.

Irina and Aleksandar Razonovic are both scientists, trained in a highly spe-

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Refugees—Persons or Merchandise?

SPONSORSHIP of refugees among Disciples of Christ is handled through the office of Miss Ella L. Williams in Indianapolis. Miss Williams works through the department of Christian action and community service of The United Christian Missionary Society, 222 South Downey Avenue. Week of Compassion offerings support the refugee resettlement program.

Miss Williams emphasizes that refugees are not "merchandise" that will wait for the most convenient time for "delivery" to congregations. She stresses that their "need is now."

"If we are to follow the teachings of Jesus," she observes, "we must resettle people when they are able to come instead of after the church has purchased a new organ or new carpeting or has done whatever the members feel would enhance the beauty of the church. This means giving uneducated and poorly trained refugees an opportunity—as well as those who speak fluent English, have had a college education, and will not take much of our time finding them work they can do. This means resettling large families, people who have a handicap—and those known as 'hard-core' cases. This calls for Christian citizens who are willing to help people—not for those who want to buy merchandise."

cialized field. Ironically, experts in their line are in great demand and command high wages both in Europe and the United States. But without visas they cannot get work permits in France, and Aleksandar has been forced to accept a poorly-paid job as a laborer which barely feeds his family and leaves him with a sense of frustration because his capabilities are atrophying.

And America is willing to welcome Budimir Zlatko, the Razonovics, and the two thousand other refugees they represent. They have not been rejected, they are not entangled in a snarl of red tape—they have been screened, cleared and declared eligible for immigration under U. S. Public Law 86-648. Planes are literally warming their motors to bring them to America. Only one thing is lacking—one magic word unspoken: *sponsorship*.

Every refugee, before he can be admitted to the United States, must be sponsored by an American family or a church. The obligation is simple. Sponsors agree to find refugees adequate homes, help them look for jobs, and behave like "good neighbors" until they are self-supporting and make an initial adjustment to American life. There is no financial burden. Refugees' passage is paid either by the World Council of Churches or the U. S. State Department. The United States government regards the admission of refugees as an eloquent testimonial to the American way of life, the vigor of American traditions, and the strength of commitment to freedom.

Are We World-minded?

(*Continued from page* 31)

payment was not accepted and a ride back was refused. In each case the person who had helped us pointed to the building, smiled, then started walking back in the direction from which he had come. Would this happen often in America? It might but—.

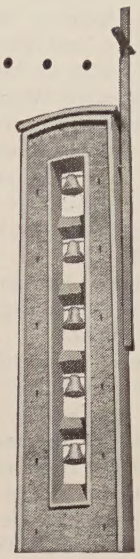
There are other discourtesies which might be illustrated by the *driving habits* of Americans in other countries. Anyone who has been abroad will admit that as bad as driving is in the U.S.A., it is far worse in other parts of the world. Primitive countries have acquired cars and automobiles so rapidly that the people have not learned to drive well and the governments have not yet created adquate traffic laws. This means that it is everyone for himself. There are many accidents and a lack of consideration for others.

World-mindedness is a host of little things that seem to apply to every one of us in some telltale way every day. How often we reveal our self-centeredness—or our world concern—by the magazines we read, the amount we place in the "others" side of our church envelope, or even the way we pass a Negro child on the street.

FREE BONUS

given for club orders of World Call subscriptions. See "Here and There With World Call," May issue, for description. See your World Call secretary for details of the offer. Offer closes June 30.

Give . . .



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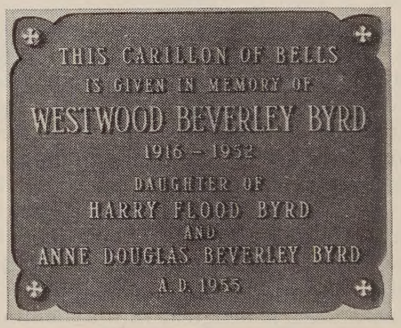

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Here and There . . . With *World Call*

Dear World Call Reader:

When this reaches you I will have returned from the beautiful Carolinas, going here and there with WORLD CALL for a series of luncheon and breakfast meetings for World Call secretaries.

I have mentioned these meetings so often in this column that I rather take it for granted that everybody knows all about them. But that is taking it for granted that everyone reads everything I write, isn't it? Anyway, I have been surprised when some who tell me they do read everything I write know nothing about them.

And so I intended to refer you to a "Here and There" written—so I thought—last year which told something of the purpose of the meetings and how they are set up. I looked through back copies to find the month in which it appeared and found that it was not last year at all but April, 1958!

Such being the case, I think it would not be amiss to tell you again that World Call secretaries' luncheons are for the purpose of giving the World Call secretaries help in promoting WORLD CALL in their churches.

It seems that sometimes churches fail to appreciate their World Call secretaries. But they hold an important position which deserves church-wide recognition. Reading WORLD CALL gives members of the church an understanding of the work their offerings support, for it is the brotherhood publication which speaks officially for the national boards and agencies who conduct the work. (See inside front cover for a listing.) WORLD CALL is designed with something to appeal to every member of the family, and it should be read in every church home.

The World Call secretary's major responsibility is to create and maintain an interest in reading. This is done through a well-planned program of promotion which interprets WORLD CALL in such a way that its value to both the individual and the church at large is recognized. As an awareness of this value grows there is a consequent interest in reading. The World Call secretary learns how to plan and conduct such a program in the luncheon meetings.

Through the years, the luncheons have proved their worth. They are a splendid investment in time and money. It would take months of travel to visit the same number of churches which can be contacted in these meetings in two or three weeks. The fellowship with each other is valuable to the World Call secretaries, and getting to know them and their problems is of inestimable value to me.

I hope the World Call secretary in your church is recognized as one who holds an honored position. And we would like to honor you by listing your church in the September WORLD CALL with the Ten Per Cent Legion churches. Maybe you can help make this possible and at the same time help your World Call secretary get that bonus for your church I wrote you about last month.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

EFFECTIVE methods of church establishment will be featured in the July-August issue as several Disciple experts discuss with the Board of Church Extension do's and don't's for new churches.

A symposium discussion—recorded and transcribed—lifts up impressions of Puerto Rico and Haiti by four participants in the recent visit there by the Commission on Rapid Social Change.

Also in the July-August issue will be articles on the Kansas City International Convention Assembly, family "togetherness" in the summer, the values of secularism, our changing communities, and local church migrant work.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1960, to March 31, 1961, Compared with July 1, 1959, to March 31, 1960

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1959-60	1960-61	1959-60	1960-61
Church and Sunday School	$2,198,419.87	$2,657,438.02	$352,733.21	$504,785.00
Christian Women's Fellowship	1,121,915.13	1,192,494.24	19,001.13	40,681.37
Guilds	33,839.75	37,377.69	1,458.01	2,852.12
Youth Groups	77,852.10	68,943.40	2,595.52	2,444.84
Children	5,136.83	4,181.41	1,886.81	2,252.68
Individuals	13,897.90	22,661.39	56,185.25	46,434.60
Blessing Boxes	6,459.33	5,032.88		
Grand Totals	$3,457,520.91	$3,988,129.03	$433,859.93	$599,450.61
CWF and Guild Totals	$1,162,214.21*	$1,234,904.81*	$ 20,459.14	$ 43,533.49

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $530,608.12—15.3465%
Gains in designated gifts $165,590.68—38.1669%
*Includes Blessing Box Offerings

Last Column

International Prayer

I SAW her in the park today.
She was alone, no one to play
With her. She nodded, smiled at me
As wistful, friendly as could be,
But very shy; her voice was happier
When I began to play with her.

If now a lonely child I find
I shall be thoughtful, very kind;
The boys and girls in every land
Should be good friends, as God has planned.
Now every day in every prayer
I pray for people everywhere.

—EDNA JULIA KELLER

It had taken much patience, but the parents of a three-year-old had finally taught her to say grace before meals. Then one day the mother heard the youngster reciting the prayer while taking her bath.

"Honey," the mother called in, "you don't have to say grace all the time. Just before you eat."

"I know," came the reply, "but I just swallowed the soap."

—Family Weekly

"That men have climbed the Matterhorn and McKinley means little," says James Ramsey Ullman. "That they should want to climb them and try to climb them means everything. For it is the ultimate wisdom of the mountains that a man is never more a man than when he is striving for what is beyond his grasp, and that there is no conquest worth winning save that over his own weakness and fear."

—Friendly Chats

Companions

It makes no difference, in looking back five years, how you have dieted or dressed; whether you have been lodged in the first floor or attic; whether you have had gardens and baths, good cattle and horses, have been carried in a neat equipage or in a ridiculous truck; these things are forgotten so quickly, and leave no effect. But it counts much whether you have had good companions in that time.

—RALPH WALDO EMERSON

Confident Living

John Wesley was asked by one of his friends, "Supposing, Mr. Wesley, you knew that this was to be your last night on earth. How would you spend it?"

"Well," replied Wesley, "at four o'clock I would have some tea. At six o'clock I would visit Mrs. Brown in the hospital. Then at seven-thirty I would conduct midweek services at the chapel. At nine-fifteen I would have my supper; at ten o'clock I would go to bed; and in the morning I would wake up in glory."

That is the moment-by-moment, day-by-day trust in the living Lord Jesus. Are you living your life like that?"

—ALAN REDPATH

Victorious Living (Revell)

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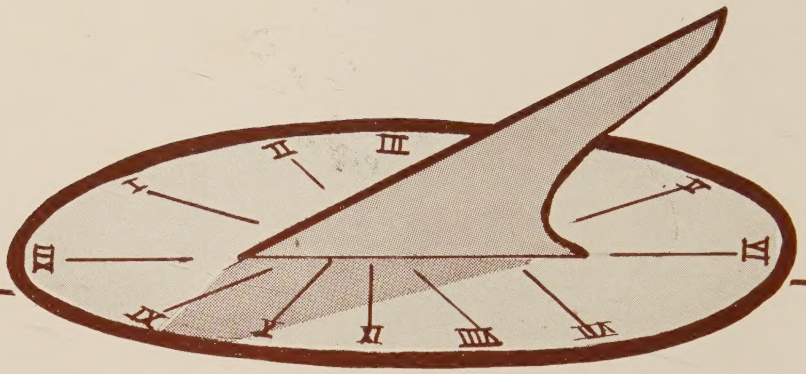

It's *Later* than You Think!

It is nearly June 30th . . . end of the missionary year. Mission hospitals are looking to us . . . mission churches are looking to us . . . state-wide work of our churches, our seminaries and church-sponsored colleges are looking to us . . . those who depend upon ministerial aid are looking to us . . . all the work of our brotherhood in world-wide unified outreach is counting on us to complete our giving toward the year's outreach goal.

It's later than you think! Missionary giving is lagging behind the point where it should be if we are to reach the year's total goal. If churches put off sending year-end remittances for outreach budgets, work will have to be curtailed on many fronts of our battle for the cause of Christ and His Kingdom.

Send year-end remittances now to

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